

THE
CONTINUATION
OF
CHRIST'S ALARM
TO
Drowſie Saints.

WITH

*A Treatiſe of Effectuall Calling.
The Killing power of the Law.
The Spirituall Watch.
The New Birth.
A Chriſtians ingrafting into Chriſt.
A Treatiſe on the Sabbath.*

Which were never before published.

BY

The Reverend and Faithfull Miniſter of
JESUS CHRIST,

Mr. WILLIAM FENNER,

Late Miniſter of Rochford in Eſſex.

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and Tho. Parkbuſh at the three Crowns againſt the
great Conduit at the lower end of Cheapſide.

MDCLVII.

CONSTITUTION

OF THE UNITED STATES

OF AMERICA

ARTICLE I

SECTION 1

All legislative Powers herein granted shall be vested in a Congress of the United States, which shall consist of a Senate and House of Representatives.

Representatives and Electors in each State shall have the Qualifications requisite for Electors in that State.

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To the Reader.

Christian Reader,

HE that should speak to the praise of this Author should commit the same solœcism that he did who writ *De laudibus Herculis*, of the praise of *Hercules*, whom no man ever dispraised. Should all men be silent, *stones would speak* for him; those at least, of whom through Gods mercy he *raised up children to Abraham*. He was a man of great abilities, great experiences, and great industry; which three concurring, must needs make him *a workman that needs not be ashamed*. He was a man well seen in the state of soules, and one who knew with wonderfull prudence and judgement to accommodate himselfe to mens various conditions, which is a chiefe part of a spirituall Physitian. The subject here presented to thee is of great worth, and great difficulty; it is about the best created object, a Saint, & *de corruptione optimi*, the corruption of the best, the eclipses of those Lights; the falls, or rather the tremblings of those pillars: a point wherein, if in any, there is need of great accurateness, lest a man *δι' αμαρτιαν τῆς ἀποβολῆς*, whiles he avoyds one extreame runs into another: Need of great wariness, lest a man either harden the hearts and strengthen the hands of evill doers, or sadden the hearts of those whom God would not have made sad. It is one of those points which, it is like, many think fitter to be smothered in perpetuall silence, because of the sad consequences will almost unavoidably follow upon it. But surely there is a great deale of truth in that saying, *To search into those things which God hath thought fit to conceale is boldnesse,*

Quæ Deus abscondit, ne scrutemur; quæ in apertum protulit ne negligamus; ne aut una ex parte nimie curiositatis, aut alterâ ingratitudinis damnemur.

To the Reader.

and curiosity, to neglect those things which God hath revealed is grosse ingratitude. And therefore leaving events to God, for our parts we conceive the pains of this Reverend Authour are to good purpose, and such a subject deserved to be handled by such an hand. The former part (setting aside what concerns the Ministers of Christ, &c.) speaks to dead Christians, to the sect of *Nominales*, such as had meerly a name to live, but were dead; and distinguisheth between the dead child and the living. This second part speaks to the distempers of living Christians, who, though they shall not see death, yet may with *Epaphroditus* be brought nigh unto death; yea, with *Eutychus* may be taken up for dead, and so judged by the standers by: You have here a Christian in his Autumne, or his winter, wanting not onely the blossome of a glorious profession, but also the fruit of a pious conversation for ought that either himselfe or others conversing with him can discover.

Surely this is one of the saddest and most amazing meditations that a gracious heart can pitch upon: it is one of the *secreta dei*, the hidden things of God, which we shall never thoroughly understand the reason of, *donec Elias venerit*, untill the comming of *Elias*: for the prosecution of this point, the Authour takes that course which a prudent Physician doth in the cure of bodily distempers: First, he opens the natures, shews the causes, gives the signes both Diagnostick and Prognostick; and then comes to the Therapeutick part. And all of them handled so substantially, and seriously (*pro more suo*) that we doubt not, those that feare God will look upon it as a singular providence of God, that hath brought such a Treasure to light. We may well conjecture that it will be a Book wherein the people of God vwill be seriously conversant, the subject matter thereof being of such constant and necessary concernment.

To this is added a Treatise of *Effectuall Calling*; and other

To the Reader.

other Treatises, wherein you vwill meet vvith diuers things vvorthy of the Authour. And although all of us vvho have subscribed this Epistle have not perused the vvhole, yet vve have good cause to hope that it is a book, vvhich if it be read vvith prayer and consideration vvill adde to thy spirituall stature and comfort in Christ: onely remember that it is not enough to be a formall reader, vvithout personall and practicall application. But vve vvill not detain thee by our Preface from this profitable piece, vvhich vvith thy selfe vve commend to the rich blessing of the Almighty, through our deare adored Saviour, in whom vve are thine in the service of the Gospel,

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1656.

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EDMUND CALAMY.

Simeon Ashe.

William Taylor.

Matthew Poole.

John Jackson.

John Seabrooke.



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The Second Part of CRIST'S Alarm to DROUSIE SAINTS.

REVEL. 3. 1.

Thou hast a name that thou livest, and art dead.

Have spoken of the life of the affections, and now I should come to the next thing, namely, to shew how far a child of God may be said to be dead; but before I handle this, there is another point that would be spoken to in a word or two; and that is this, Why a child of God may think himself to be dead when he is not, and think he is grown deader then ever he was, and there is no such matter; and others may think he is grown cold and negligent, and yet the truth is, he is more affected, and more alive towards God then formerly; this is a very needful point, and there be several causes of false liveliness which a child of God may have, and when they go away he may seem to be deader then he was, whereas indeed he is not so.

The first is novelty of Religion and grace, when grace is yet new, and the word comes fresh to a man, and the promises of eternal life look freshly into a mans heart, they will affect him much, and not only raise his sanctified affections, but his unsanctified too; for the unsanctified affections will stir at a novelty; a man that hath no grace at all, nor any life, will be stirred at a new thing; as when the Apostle preached new doctrine to the *Athenians*, *Acts 17. 32. we will hear thee again of this matter*, say they; they cared not how often they heard this, because it was news to them; so when Christ preached up and down, O what new doctrine is this! say they, *never man spake as this man*, *Joh. 7. 46.* it was a new kind of preaching, new gifts, this stirred them mightily; so it may be with a true Christian, when the word of God comes first to him, and grace comes first to him, the novelty of grace may affect him; when God first opens his eyes, how strangely will he be moved in prayer? how strangely will he carry himself at a Sermon? his very bowels yearn at a Sermon, and he will cry out, Oh the infinite mercy of God to my soul! what a beast was I before? I was an hell-hound, a child of the Devil; and now the Lord hath made me a child of God; I went on in the high way to perdition, and now God hath brought me into the right way; this is admirable; but do you think these are all good affections? there is a great deal of corruption in these; as new Beer, when it is first tunned, it hath a great deal of working then, but when it is staler, it doth not work so much, yet then is the Beer more powerful, and hath more life; as it is with a mans first entrance into an hot bath, it doth so stir him, as if it did scald him, but after he hath been in a while, he is sensible of little or no heat; the heat is as much as it was at the first, and works upon him as much, but he feels it not so much; so a good Christian doth not seem to be so much affected afterwards as formerly; are his true affections therefore down? no, but his unsanctified ones are down; may be a man hath not lost a jot of his true, and sound, and sanctified affections, but only his unsanctified ones; for when grace comes first into the soul of a new convert, there is a greater Army raised up for God

then is likely to continue; there are a company of mercenary Souldiers stepping, and seem to go out and to fight for God, as well as the rest; you shall have more fears in that man, then are true; and more desires after grace then are true; carnal desires, and joys, and delights, these will be all up at the first, and will go out, though they never go to the journey's end; it is with a new convert, at his setting out towards heaven, as it was with the children of Israel, when they came out of Egypt. *there was a mixed multitude went up with them, Exod. 12. 38.* why? the plagues of God had wrought upon many of the Egyptians, and they would go up with them, but they would not go into the land of *Canaan*, but returned back again; the true Israelites, that were affected truly, they only went into the Land of *Canaan*, but a mixed company went up with them; so when a man sets forth towards heaven, there is a mixed company in that man's bosome, goeth along with him, mixed joy, and fear, and hope, and even corrupt nature is raised up at first; for you must think the fears of God lying upon the soul, and the newness of Religion, (he was in hell before, now he is in heaven) that will raise up even corrupt nature, for a time a man will seem to be so affected and so lively; now after a while these mercenary Souldiers, this mixed company go back again, and leave nothing but the bare sanctified affections; and now the man seems to be deader then he was; as if he had lost all; and may be he complains he is not the man he was, he was thus, and thus moved before, and enlarged to good duties, now he is down the wind; I say this doth not follow, it is even as if a man that hath bought a bushel of pease at the Market, when they are shell'd, and the pods are off, and none but the bare pease left, should complain he hath less then he had at first; so it is here, there is nothing gone but the meer trash and husks; when a man is first converted, there is a great deal of trash with it, a great deal of corrupt nature that will leave a man in the lurch afterwards; yet it follows not, but the man hath the same sanctified affections he had formerly.

2. Violent
Commutations.

Secondly, Violent commotions may stir a man, and make him seem to be more affected then he is; there are many seem to be full of life, whereas, if they were searched to the bottome, there is nothing but violent commotions, that will come to nothing; a child of God at first setting out, may be marvellously quickned & stirred, and seem to be mighty zealous and fervent, when in truth the greatest part of this, is nothing but violent commotions; a little grace will seem a great deal when there are these violent stirrings; this man will make a greater shew, then the same godly man afterwards, when he hath more grace a great deal; as *James* and *John* seemed to be very zealous, *Luke 9. 54.* as zealous as *Elias*; you will say were they not affected? when they saw the *Samaritans* would not receive Christ, oh thought they, they deserve to be burnt down to the ground; *Wilt thou that we command fire to come down from heaven to consume them, as Elias did?* they could have been content to have fired whole Towns that would not receive Christ; you will say this is admirable; but these were nothing but violent commotions; now when Christ had stilled these violent commotions, will you say they were grown cold and dead, and not so lively as formerly? you know the torrent, though it run not so violently as in a great flood, yet still it runs; so it is here, may be a godly Minister at his first entrance puts forth himself more, and preaches as if he would fly in the face of the ungodly; afterwards he preacheth more gently and evenly; shall we say he is grown more dull and dead, and not so well affected as before? no, he may be more affected; so for a private Christian, it may be so soon as ever God turned his heart and inclined him towards his heavenly Kingdom, and made him look out for the good of his soul

we shall have him pray with such violence and such extended passages, he will reach forth himself in the confession of sin, as if he would trample upon himself; and in his petitioning for grace, as if he would wrestle with God; and in his acknowledging of Gods goodness as if he were affected more then thousand Christians besides; but afterwards when he comes to have his eyes better enlightened, to see what a deal of froth was in these things, and how dead he is in regard of true saving life, now he begins to be ashamed of himself, he doth not lay them down, but he would have them in more truth: Now shall we say this man is more dead and lesse affected then he was before? no, but this man hath lesse violent commotions.

Thirdly, Indiscretion will make a man seem to be more affected then indeed he is: as a godly man that is rash and indiscreet, let this man reprove a sin, he will be so zealous and earnest; nay, he will be so cholerick, that if you do not yeild presently, he is in a combustion; afterwards, when God gives him more knowledge of his waies, and more discretion to reprove sin, he will not be so cholerick, and in such a passion; hath this man lost his affections now? no, this doth not follow; he may keep his affections still, and it may be hates sin a thousand times more then he did before, but he goes another way to work, and deals more composedly, and gravely, and zealously, for the good of the mans soul; as when Paul saw the *Philippians* so loving in the midst of all his afflictions and sufferings for the Gospel sake, sending him so many hundred miles a great present to relieve him in his necessity, what doth he do? doth he bid them abate their love? no, *no more safe in it more and more* saith he, but let it be *with knowledge and judgement*; *Phil. 1. 9.* a man that is of a loving nature, when he hath pared off all foolish charity, and all vain and proud charity, whereby he doth things out of pride, ostentation, and vanity, as he will do when he comes to have more understanding; if he do not discern and compare himself with the word of God, he may seem to abate in his love, but he is not lesse loving but more judicious. So Samuel at first, he was so zealous against Saul, when he had sinned against Gods commandment, that he would not stay with him by any means; no, saith he, *you have rejected the word of the Lord*, when Saul confessed his sins, and entreated him to stay, and was very earnest; no, by no means; *what, stay with a wretch that hath rejected the word of the Lord?* *1 Sam. 15. 26.* yet afterwards he did stay; will you say now Samuel was grown cold, and lesse affected against sin? no, but he was more judicious; he begun to consider, certainly if I do not stay, it will be a disparagement to the Lords anointed; I may disparage the Lords ordinance, and disparage the Kings Authority, and cause the people to scorn him; he began to see that Saul spake with sense, *honour me before the people*; and he did stay then; now he was not lesse affected, but more judicious.

Fourthly, Presumption may make a man seem to be more affected and quickened a great deal then indeed he is; as Peter, he seemed to be so mightily transported and enlarged towards Christ, and so full of zeal for him; *though all men forsake thee, yet will not I*; he thought he was so affected, that he could compare with all the Apostles and Disciples of Jesus Christ; and go beyond them all; but afterwards when Christ asked him, *Peter, lovest thou me?* see his answer, *Joh. 21. 15.* his answer was nakedly, *Lord, thou knowest that I love thee*; he would make no more comparisons; though Christ put him upon it there, yet he would not be brought to compare any more. Now was he lesse affected towards Christ? no, but he was lesse presumptuous.

Fifthly, Activeness of natural disposition may make a man seem to be more affected then indeed he is; for a man the more active his nature is, and the more spirits he hath, the more stirring he hath; a man that hath such a disposition, will go further then another of a slower spirit; there is a

3. Indiscretion.

4. Presumption.

5. Activeness of natural disposition.

great deal more grace required to make an heavy dull natured man to speak a word for God, then to make a cholerick man strike a blow for God; mens natures differ, some men are more active naturally; may be one man is full of activity and stirring, another man is of a dull disposition; will you say this man is deadlier then he? no, this man may have more life of grace then he; it is as if one man should swim with the stream, and another against the stream, he that swims with the stream, will more easily swim a mile, then he that swims against the stream, will swim half a mile; will you say that this man cannot swim so well as the other? no, he may be a better swimmer of the twain; for this is the thing, we are not to judge of the life of our grace, by what we do, but by what labour we take in doing, as the Apostle saith, *remembering without ceasing, your work of faith, and labour of love, 1 Thes. 1.3.* may be another man is of a more loving nature then this man, but the man that is more unkinde naturally, and harsh-natured, he labours a thousand times more abundantly then the other; who hath most grace of love now? the other hath most natural love, but this man hath more grace of love, as Paul proves he had the life of grace in him, because he laboured more abundantly then they all; it is not what thou doest, but what thou laborest to do, he that swims down the stream, doth not labour, if he should do nothing but stir his hands and feet without any labour, the stream will carry him, so when a man hath nature to help him, he need not labour much, but when a man must fetch all out of the hard flint, how is he faine to labour? there thou mayst try the life of thy affections, not by what thou prayest, but by what thou laborest in prayer, not by what thou rememberest at a Sermon, but though thou hast a blockish memory, how dost thou labour to remember? so it is not the not doing of sin, but the labouring against sin, hereby thou mayst know whether they zeal and affection be abated in thee: So again for a mans self, may be he was more active heretofore, had a more nimble spirit and temper of body, now he is grown more sad and melancholy, his head is disordered and grown more weak, his memory fails, and his understanding decays, that quick disposition of his body is taken down, and he cannot do as he did before, is the man therefore not so quickned as he was before? is he grown more dead? may be the man complains, certainly he hath cause to suspect himself, and he doth not think he is right; formerly he could remember a Sermon, be fixed in meditation, be attentive at the word, be fervent in prayer, and put forth himself in this fashion; now he cannot, he was so lively before, now he hath not the same activity, and therefore begins to call all into question, certainly all is not right. I answer, this doth not follow; it is true, in many a man it is the deadness of his heart, and the decayedness of his spiritual estate that causeth this, but it doth not follow that it is so with thee, but the cause is this, may be thou hast worn out thy tools, therefore no marvel thou canst not work so well as formerly; take a skilful Musitian, whose instrument is crackt and marred, he cannot make so good musick upon this instrument, as he could when it was sound; doth it follow, he hath lost his skill? no, give this man a sound instrument, as he had before, and he will play as well as ever; all our operations, not only external, but also internal, do much depend upon the disposition of the body; as for meditation, may be when the body was lively and active, a man could fix his meditations upon a thing, now it is weakned he cannot; may be he hath the same desire and delight as he had before, but he cannot do it; so may be he hath as great a desire as ever to remember the word, but his memory is gone; so may be he hath as great a desire to put forth himself in any ordinance of God as ever in all his life, but his body will not bear it; I say, the spirits depend much upon the body; you may see this in natural operations; let a mans eyes fail, will any man say,

say, that the soul of that man is less able to see then it was? no, the soul is as able to see in a blind man, as in a seeing man; in an old man whose eyes fail him, as in a young man that hath the quickest sight; if this man had an excellent eye given him, he would see as well as any body else; the soul is able to do it, but it wants a tool; so many Saints of God, cannot do many duties as they were wont, not for want of love and zeal, and affections, but for want of tools; it is said *Sam. 21. 16. that when David waxed old, they would not let him go out into the field, did they look upon David now as less worthy then before?* no, they looked upon him as more worthy then before; the text saith, they looked upon him as the *very light of Israel*, though he could not fight for Israel so well as he did before; so you shall see many a godly man, and reverend father upon his death bed, shows no great matter in his dying; what, because he is dead, and is not the man he was? no, but because he hath worn out his tools; he is not the man in regard of operation, though he hath the same affections he had formerly.

Sixthly, Extraordinary assistance may make a man seem to be more lively and quickened then indeed he is; for God doth assist his people extraordinarily in their beginning, 'tis true some of his people he doth extraordinarily assist all their life long, but he doth not usually do it, he doth choose rather extraordinarily to strive and help his people at the first, and afterwards he helps them only ordinarily, leaving them to fight with their own corruptions; why? because it is an extraordinary case; when a child is young, his parents will extraordinarily help him to go, and will not let the weight of his body lie upon any one step, but help him in every step; afterwards they help the child, but more ordinarily they look the child should go alone, and may be now he gets more knocks then he did before, and falls oftner; will you say the child is now grown weaker? no, he is stronger then he was, but there is a difference, he had extraordinary assistance before, now he is left to himself and to his own legs; so it is with God towards his children; at first, when they are new beginners, when they are newly born again, he takes compassion upon them extraordinarily, helps them in prayer, and against their corrupt lusts; and if the Lord should not do thus, it is impossible they should stand, as the Lord saith of *Ephraim, when he was a child I loved him, and taught him to go, Hos. 11. 1, 3.* he carried him in his arms as a child, when he was young; afterwards he looks he should go alone; not as if any of Gods children could go alone, they have need of his help every day; but they must go alone in respect of extraordinary help; for God hath given them access to the throne of grace, and hath given them understanding, and some strength; and he looks they should use these things not as though they could use them without his assistance, but without extraordinary assistance; now when God leaves his child to walk by himself, he will fall oftner then before; you shall have many grown Christians fall oftner then young beginners; why? because they are weaker and less quickened? no, but because they have not such extraordinary assistance; they can go alone. I speak not as though it were without the assistance of God, but without extraordinary assistance; and though for want of care and watchfulness they get a fall, yet they are not weaker; few new beginners ever fell as *David* and *Peter* fell afterwards; no, the Lord bears them in his arms, but afterwards he lets them go alone; now when the Saints of God feel duties to come on so heavily, extraordinary assistance being gone, they think they are grown dead and lumpish; why? the load lies heavier upon their own backs then ever it did before; yet it doth not follow they are more dead; a child whom his father bears in his arms, may be carried along from one end of the house to the other, sooner then another child that goes alone, can go it in thrice as much time; will you say this child is weaker then the other?

6. Extraordinary assistance

other? no, this child goes alone, and the other is extraordinarily helped; so the people of God, when they are first converted, they must know they are extraordinarily assisted, and they must take heed lest they be proud and conceited; oh they may think they have gotten such a deal of grace and life already; no, no, alas you shall see what you have when you go alone.

7 Freedom from temptations.

Seventhly, Freedom from temptations may make a man seem to be more quickened then he is; as a heavy dull tempered man, may go faster a great deal having no clog, then the nimblest man in the Country with a clog at his heels; a man at his first conversion, God will not let him be tempted; he is but in his nonage, in his entrance into the Kingdom of God, and if God should let temptations presently fly upon him, before he hath more grace and judgement, and more experience of the vile wiles of his own heart, and the goodness of God, he would break his neck; now God will never suffer a man to be tempted above what he is able; therefore when his people are first converted, he frees them from temptations a while, and then they go roundly on; afterwards when they have been ten or twenty or thirty years in grace, may be they are foully overtaken, and go heavily on; shall they therefore complain they are deader then they were? as an horse, when he carries single may go roundly; afterwards, the same horse being put to carry double, he goes more heavily; will a man say the mettall of the horse is grown worse? no, but he carries double; so it is with the Saints of God; may be formerly they carried single, now they carry double; the Lord lets more temptations fall upon them then he did before; will you say that Joseph was grown cold, because he had gotten that vile custome of swearing in Pharaohs Court? he never swore at home, alas he had no temptations at home; if he had had those temptations at home, and had had no more grace then he had then, it would have been the bane of his soul; no wonder he goeth on more heavily, because he hath more temptations; you may see how heavily David drew on, 1 Sam. 27. 1. *I shall one day perish by the hand of Saul*; formerly he could believe admirably, and trust in Gods promises wonderfully; he fought against the Lion and the Bear, and was mightily affected with God, but now he goeth heavily on; what hath he lost his faith? no, but he is more tempted then he was before; may be the man had more grace of life in him then before, but he was more tempted; and carried double.

How far forth a child of God may be dead.

We come now to the next thing, to shew you how far forth a child of God may be dead and lose his quickning, not only seem deader, but be deader indeed then he was; and this point we will shew you in these particulars.

1. That every man by nature is dead to all goodness. 2ly, That the liveliest of Gods servants have some of this deadness still remaining in them. 3ly, The meanest of Gods servants that have least grace, have some life, and cannot be quite dead. 4ly, We will shew you this is a very ticklish point, and very dangerous; a world of mischief may come of it by reason of the corruption of mens hearts. Yet 5ly, It is a very necessary point. 6ly, Those particulars wherein he may be dead. 7ly, The uses of the point.

1. All by nature dead.

First, We are all by nature dead, we have no heart to seek reconciliation with God, no heart to get his image in our hearts, and to have communion with him; and approve our selves unto him; we see naturally, how the world slights these things; they seek how they may live, and do as others do; but to look after righteousness, and holiness, and pleasing of God, they have no heart to these things; and though God afford them good motions; and checks of conscience; and all helps, yet people have no life at all to these things; Eph. 4. 18. they are as Paul speaks there, *alienated from the life*

life of God; and as he father speaks of his prodigal son, *this my son was dead*, quite dead; by nature we have not the son of God, and therefore have no life; as Christ saith, *the dead shall hear the voice of the son of God, and live*; he speaks of the elect people that naturally are dead to all good; for though a man be alive to many of the acts which the Saints of God do naturally, yet to those works that a Saint doth as he is a Saint, he is altogether dead; as a beast, though it hath a life of its own, yet it is dead to the life of a man; indeed it can do many things a man doth; a beast can see and hear, and goe up and down as well as a man doth; but for those acts a man doth as he is a man, he is altogether dead to those acts; a beast cannot discourse; how many things are in a man which a beast looks not after? it is altogether dead to them; so a natural man is alive to do what the Saints of God doe as they are men, because he is a man himself; but as they are Saints of God, and have the life of God in them, he is altogether dead to that; he cannot carry himself as the Saints do; he cannot curb himself of all his lusts as the Saints of God do; you cannot if you would never so fain bring a natural man to these things, you may as well bring a dead man to walk up and down among men, as to make a natural man to be so strict and precise as a Saint.

Secondly, the liveliest of all Gods Saints have some of this deadness remaining in them, the child of God, though in one part, *sc.* the spirit, he be alive, yet in the flesh he is dead, *Paul* himself tells us, *I am not perfect, neither have I yet attained*, *Phil.* 3. 13. *David* was as lively a man as any in the Old Testament, yet he cries out *Psal.* 143. 11. *quicken me O Lord for thy names sake*; the Saints are like to a man sick of the numbe palsy, he is dead on one side; so the Saints are dead on one side; like the Moon, that side the Sun shines upon is light, but the other side is dark; so when God shines upon his Saints by his Spirit, there is light: but they are dark on one side, for though justification be perfect in this life, yet sanctification is still but imperfect; the guilt of sin may be fully forgiven here, but the power of sin is never here fully destroyed; none of the Saints of God but find some clog, they go not so quick as they should or would do: *Paul* himself groans under this burden, *Rom.* 7. 24. and Christ doth not quicken his servants all at once, *Job.* 10. 16. Christ doth put life into his people; yet so as that it goeth gradually on, he gives them more and more, he makes them more and more agill and quick in good duties; the best of Gods Saints are like to a goodly tree, that may be hath a hundred dead boughs upon it, though the root and body be alive; may be a young tree hath fewer dead boughs, yet it is weak, and there is less strength a great deal in it then in the other, and less fruit; so I say for a Saint of God, though he be consolidated and settled, and grown substantial, yet there may be abundance of dead boughs.

2. Liveliest of Saints have some dead-ness.

Thirdly, The meanest of Gods Saints, the deadeft of them all have some life, they cannot lose all their life, they have an eternal life, *Job.* 1. 36. *he that believes on the son hath everlasting life*, a child of God, though he may lose all his liveliness yet he cannot lose his life, there is a difference between liveliness and being alive, as *Exod.* 1. 19. the Hebrew women there are said to be lively; any woman is alive, but not lively: so all the children of God are alive, they may lose their liveliness but not their life; as the wise Virgins all slumbered and slept, but yet their oyl was not gone out; though old *Eli* was grown marvelous dull, and heavy, and lumpish, and had no zeal for God and liveliness in him, yet he was not altogether dead, as appears by his answer to *Samuel*, and his care of the Ark of the Covenant; for the life of a Saint of God, is like a vessel of Canary that cannot be quite frozen up; a child of God, though he be never so cold and frozen, yet he shall

3. Deadeft of Saints have some life.

shall not be altogether frozen up, he shall have some life still, the seed of God remaineth in him, 1 Joh. 3. 9.

4. Dangerous-
ness of the
point.

Fourthly, This is a ticklish point, and marvellous dangerous, unless great heed be taken; those that hear it, that hear how far a child of God may grow dead, may receive much mischief by it; and I was once of the mind not to have spoken of it; in regard of the evil consequences that may grow upon it.

For first, This may greatly embolden the adversaries of the Church of God. In some sense it were well that the adversaries of the Church did think the Church were more lively then they are; it might be a great means to curb them of doing that they do; as it is noted of the Scribes and Pharisees, that conceiving that the people were more lively then they were; it did withhold them from what they otherwise would have done; as when Christ spake of *Johns* baptism, they would have vilified it, but that they thought the people were so affected to his ministry, that they would stone them; I do not think they were so affected and wrought upon; I do not think there would have been such a stir in the Country, but this was well they thought so, for it saved a great deal of mischief, *Mat. 13. 25. when the good mens servants were asleep, then the enemies sowed tares*; so when the enemies of the Church shall see thee grown dull and careless, and sleepy, the Sabbaths are little sanctified, and the holy ordinances of God, and powerful preaching little looked after, nay even such as were strict people are grown cold; this doth embolden them to bring in errors, and broach what they list, when they durst not do it if the Church were lively; so that it is something dangerous to tell this in *Gath*, and publish it in the streets of *Ashkelon*.

Secondly, This may hearten abundance that are standers by, that are dead in sins and trespasses, to be hardened under their deadness, and to be secure; for when a Minister shall shew how that the children of God may be marvellously dead, and may be quite off the hooks, and their zeal be quite gone, the life and liveliness that hath been formerly is not seen; when they hear this, this may help them to hope, 'tis true I am dead, and my heart is like a stone in prayer, and like a block at the hearing of the word of God; I have no spirit, nor heat, nor affections in the ordinance of God; yet Gods blessing on the Ministers heart; I heard him say a child of God might be dead like a dead tree, and I hope I may be a child of God for all this: no question when a carnal heart shall read how Christ upbraided his own Disciples with unbelief and hardness of heart, no question when they read such passages, but they have a great deal of succour to their own consciences; for when their consciences flie in their faces for their unthankfulness and heartlessness in any thing that is good, they think the Saints of God have a great deal of heartlessness, and so reckon themselves to be Saints of God; and so the Church of God when it was grown to be marvellous remiss, and prophane, and loose (*Jer. 7.*) though God had told the ten Tribes that he would cut them off, yet they comforted themselves; how did they comfort themselves? they comforted themselves in this, they thought verily they were a Church; so people, if they can get any word that falls out of the Ministers mouth that may make for themselves, they catch at it; if any word drop out from a Ministers mouth, or if any miscarriage or distemper be seen in a godly mans life, they lie at catch for these things; therefore it is dangerous.

Thirdly, It is dangerous because it may teach people how to be dead; nay, people that were stirred at their deadness, and saw an infinite need of laying it aside, and took pains to do it, yet when they hear this Doctrine, through the corruption of their own hearts, they may grow careless, and think, what

what need I keep such a padder? I am a child of God still, though I am so dead and heartless, and have no more feeling under Gods word, yet I may be a child of God; I heard a Minister make an excellent Sermon upon that point, that a child of God may be very dead; but let me tell you, if any of you came to Church this day with a kind of joy and delight, oh, this day we shall hear how a child of God may be dead; if it be thus, you may justly fear that you have a rotten heart; for what is this a sign of? but that your hearts lie at catch, and if you have but any argument to make you think you are a child of God, this is enough; I know this may be a comfort to the children of God, but they are such as are absolutely dejected and cast down, and wrought upon; and whatsoever they hear out of the word of God, they use it for their help, that they may be recovered out of their deadness; but if any of you hear this to the end you may be secure, this will be your bane.

Fifthly, Though it be dangerous, yet it is a necessary point to be insisted upon, the people of God may have need of it; but you will say, it is pity such a Sermon should be preached to shew how far a child of God may be dead, there be so many stumbling blocks, and such a deal of mischief; I answer, whatsoever truth may tend to the establishing of the people of God, and the building of faith, is not to be omitted, though thousands of reprobates break their necks at it; as Christ, when the Pharisees stumbled at his doctrine, *Mat. 15. 12.* see how he answers, *ver. 13. Every plant which my heavenly father hath not planted, shall be rooted up;* so I say we must hazard that; we must tell people what danger they may catch if they take not heed; and we must deliver the truth, for it is helpful to the people of God; we know that the credit of his servants is precious in his sight; and yet he hath disgraced his servants in the Scriptures as it were, and hath left their dulness and untowardness upon record, that the world may know it; as who should say, it is of such use to all generations to know this, that it may not be concealed from the world; you may see those horrible sins of *David*, and fowl offences, that one would think the spirit of God would cast a veil over; yet he is so far from hiding of that his murder and adultery, and making *Uriah* drunk, that he doth not only record his murder and adultery once, *1 Sam. 11.* but again, *Psal. 51.* and committed the Psalm to the Musitian, to be sung in the Church to the end of the world; so *Peters* denial of his Master, one would have thought the Scripture would have said nothing of that; what a Disciple of Christ to deny his master, and curse and ban himself? yet the spirit of God is so earnest to have this known, that he will have all the Evangelists set it down; you have things of great importance, that our eternal life depends upon, yet there is but one Evangelist toucheth them; but every one tells us of *Peters* fault; how shamefully he did forget himself, and how he was carried away with his lusts, so that it is very needful to be known: now then to come to the sixth thing, how far a child of God may be dead; for this we will shew you these particulars.

Needfulness of the point.

How far forth a child of God may be dead.

First, he may lose all his zeal; you know zeal is a thing that God baptizeth his people with, not only with the holy Ghost, but with fire; yet a child of God if he stand not upon his guard, and looks to himself, if he grow secure and drowsie and give way to sin, he may come to this, to lose his zeal; it was the case of many of Gods people in *Laodicea*, though the chiefest bulke in the Town were lukewarm; yet it is plain that many of those that were neither hot nor cold, were Gods own children; for he saith, *Rev. 3. 19. as many as I love, I reprove and chasten:* so in the daies of *Saul*, when Religion went down the wind, and the Ordinances of God were slackt, every thing went to wrack during his government, you shall

see how the Church of God had lost their zeal, *1 Sam. 17. 16.* it is said there, that when *Goliath* of *Gath* came into the host, and all Israel were there, and the main bulke of the Church of God were looking on, and hearing what this fowlmouth said, there he stood defying and blaspheming the Army of God; and he shewed himself so forty daies together, and all Israel heard him, and they were all dull and blockish, and not a man stepped out to hazard his life to appear in Gods cause, until it pleased God to make a little child take up a weapon, and fight against him; so our Saviour Christ shews us in the last times (which is strange) for in the last times knowledge shall abound, *the love of many shall wax cold, Mat. 24. 12.* you know what zeal is; it is when a man doth not only walk in Gods commandments and do them, but useth Gods arguments, and useth them with all his heart, and stirreth up himself to take hold on God; he presseth hard after the mark; he is a man that stands upon his guard; a man that will be precise and strict in every thing; he will eschue every evil; if he find any lust rising, he is never at quiet till he get it down again; if this man be in company, he will not stand upon curtesie to see who will begin to speak, but if others will not, he will; and he will not stand upon terms and difficulties. but come what can come, he will stand for God; now 'tis strange how this zeal may be taken off, in a man that is otherwise a good man.

2 Chro. 16.

Secondly, He may lose all his affections, which is a strange thing; you know what the affections are, they are the wings of the soul; if the wings be off, the bird cannot flie; now a child of God may lose all his affections; as it was with *Sardis*, they had not only lost all their zeal, but their affections, *Rev. 3. 2. strengthen the things which remain, that are ready to die;* they had lost all, and but a little remained, and that little was ready to die; what a poor heartless, lifeless creature was *Asa*? he was grown to that pass, that though God sent his Prophets to him, yet his affections were not stirred; nay, they were stirred the clean contrary way; he was angry with him; and when God laid afflictions upon him, he was so little affected with his sins, that he sought not to the Lord, but to the Physicians; a child of God may lose his sorrow and grief for sin; though he be privy to a world of corruption and distempers, and dulness, and blockishness, yet he is not able to relent and grieve for them, there is no sorrow in his heart; as *David*, when he had committed those horrible sins, there were no affections in him; when *Joab* sent him word that *Uriah* was dead, which he had a hand in, one would have thought it should have made him cry and roar, and made his heart to burst; but he was so far from being affected with remorse, as that he made nothing of it; oh saith he, tell *Joab*, *the sword kills one as well as another, 2 Sam. 11. 25.* so a child of God may lose all the affection of shame. It is one of the duties we owe to God, that all the corruptious, and untowardness that is in us, we should be ashamed of them; now a child of God may lose this shame; *David* when he had committed adultery, he was not ashamed of it, he did not blush, nay he was impudent, he durst let his servants know it, and be privy to his villany; he could say to them, *go and fetch me the woman, 2 Sam. 11.* Again, he may lose all his delights in good duties, and the ordinances of God: he may go to them, but with poor delight; what poor delight do you think *David* had in good duties for the space of ten months, till *Nathan* came unto him? we may well think what a blockish and scared heart he had; again, he may lose all his desires and yearnings; he may pray, and have no heart to lift up his soul to God, and be earnest for the having of those graces he stands in need of, but pray so coldly, as if indeed he would teach God to deny him; again, he may lose all his fear, he may grow to be so marvellous venterous and bold, he may grow

grow to be familiar with sins, he may grow to come neer the occasions of sin, and thrust himself upon temptation; again, he may lose his affections of love, and have hardly any love at all to God, as Christ complains of *Simon*, who otherwise was a good man; he *forgave his sins*, and yet he complains *he loved him but a little*, *Luke 7. 44. sc.* in one word, a child of God may lose all his affections.

Thirdly, He may grow to be even senseless of sin, and of the grace of God; I may shew this in divers examples; to instance in the Patriarchs, they conspired the death of *Joseph*, afterwards flung him into a ditch, which was a most horrible and unnatural thing; one would think this should have been as an arrow unto their hearts, and they should have been ashamed of themselves; but were they sensible of this, or moved at it? no, but *they sat down to eat and drink* when they had done, *Gen. 37.* so for the children of Israel in the wilderness, when they had committed that horrible sin, of making a golden calf, and the Text shews that many of the children of God were guilty of it: when they had done, did their hearts smite them? were they affected with their sin? did it work any impression upon their hearts? no, *they sat down to eat and drink, and rose up to play*, *Exod. 32. 6.* so *David*, when he had committed those horrible hainous sins of murder and adultery, sins which deserved death by the Law, his fault was aggravated by many circumstances; he had wives of his own, he was not a young man, but well grown in years, he was no novice, he was not ignorant of God, but an old disciple, and one that had had a great deal of experience of Gods goodness, one that was himself confessed, had more understanding then any one in the world, more then his teachers; these do aggravate his sin, but when he had done, was he sensible of this? no, he was so far from it, that he laboured to father his bastard upon *Uriah*; *Uriah* had been a great while from his Wife, and must have known it to have been a bastard, if he had not sent him down to his house; now thought he, if I can but get him to go down to his house, and lie with his Wife, the child may be thought to be his child, and not mine; nay, when *Uriah* spake words that might have burst his bowels, when he bade him go to his house, you may see what a gracious answer he gave him, *2 Sam. 11. 11.* *The Ark and Israel, &c.* as who should say, I had more need to be at prayer, and keep a fast; all Israel is in the field against their enemies, therefore I had more need to seek God, then look after my pleasures, and pampering my body; now one would think this should have been as a dagger to *David's* heart, and made him ashamed; yet he was so senseless that he laboured to do it more and more, and was never at quiet till he had made him drunk, thinking he would go home; thus we see that a child of God may be senseless of his sins.

Fourthly, A child of God may grow to be notoriously vain, and notoriously worldly, and to be notoriously guilty of sin. I do not say to live in sin, but to sin notoriously, that a man that hath but half an eye may say, Yonder man is notoriously proud and conceited of himself; he is marvelous forward and given to his passions; yonder man is marvelous remiss in his place and calling, marvelous dull and idle, and sluggish; and even those that are without may see this, much more the children of God; thus it was with many of *Paul's* brethren and companions he had at *Rome*; though he did conceive these were the children of God, yet they were grown notoriously and grossly worldly; when *Paul* had occasion to send some Minister or other to fight against the false Apostles, he spake it seems to all his brethren and acquaintance, to intreat them to go to *Philippi*, but he could not get one of them to go; what excuse they made we know not, whether they were loth to be at that charge, or whether they loved their own ease, but

Phil. 2. 21. he breaks out into this speech, *they all seek their own, and none the things that are Christs*: Not as *Calvin* notes upon the place, as though they had no grace or life in them, but they were grown marvelous worldly and earthly, and carried away with their lusts, marvelously tender of their profits, seeking their own, and not the things of Christ; though *Paul* told them, it was the cause of Christ required it, yet it was against their profits and ease, he could get none of them to go; so *David*, that sin of numbring the people, it lay upon his heart nine months, and he came not to repentance; yet *Joab* saw this thing, and he used gracious arguments to divert him; he saw plainly that he was transported with some lust or other.

Fifthly, The child of God may grow to that pass, that the service of God may be a burthen; 'tis true, it cannot be absolutely a burthen to any child of God; so the wicked only are absolutely without zeal and affection, they are absolutely wicked and worldly; therefore this cannot be absolutely in a child of God; yet it may be horribly and grossely, even to be tired and jaded under Gods service, even to count it a burthen, to cry out with those *Mal. 1. what a weariness is it Lord!* even to be loth to go to prayer, to go to it dully, as a trowant goes to his book; and when they are at it, to be blockish and without any spirit in it, and have no life, not so much as to heave up their hearts to the Throne of grace; nay, they may think it too long, and wish it were done; and they may think the opportunities to do and receive good come too often; this is an horrible thing, yet thus it may be; what was the reason that the *Galatians* were so open-eared to the false Apostles that came with another Gospel, that separated from the Gospel of Christ? what is the reason that they opened the ear to them, and were even poysoned by it? O faith the Apostle, *be not weary of well doing, Gal. 6. 9.* as who should say, you are weary of well doing; you were once affected with the word. and would have plucked out your eyes to do me good; you were wonderfully wrought upon, and went on in a right manner in some measure; Oh be not weary of well doing; as who should say, the cause of your yielding is because you were weary of well doing; you seek out for new opinions, and errors, and are ready to receive false doctrines, contrary to the doctrine of Christ; therefore, take heed that you be not weary of well doing.

Lastly, A child of God may be so dead that nothing can quicken him; nay, the whole Church of God may be so dead, that the Gospel may be going away, and God may be ready to depart, and shew signs of his going away from them, and yet they may have no heart to humble themselves, and seek the Lord, to be moved and stirred to get more life, and intreat God to turn away the plague, as God saith, *Isa. 59. 16. I wondred there was no Intercessor*; he sent Prophet after Prophet to tell them that he would take away his Kingdom from them, and scatter them among the Nations; but though he had told them of these things, over and over again, yet there was none to stand in the gap; he speaks in the general, there was not a man (though otherwise good) that could cry to God in this distress; so that I say, a man may grow to this pass, that nothing can quicken him; all the ordinances of God cannot, nay, though he have many judgements of God upon him, and his conscience lies digging in his side from day to day, yet nothing may work upon him, unless the Lord be more strangely merciful to his soul; till a whale was provided to swallow up *Jonah*, there was no bringing of his heart to relent.

Qu. But you will say, *Where is the sign of Gods grace all this while? may a child of God be thus dead? certainly the life of the children of God is eternal; and when God gives his children grace, it continues for ever, it is springing up*

to eternal life; now if a Saint may be thus dead, where is grace? is he unchilded again?

Ans. I answer, the grace of a child of God can never be taken away, not for any goodness in himself, but through the goodness of God.

For first, there is the seed of God remaining still in him, *1 John 3. 9.* a godly man cannot commit sin, saith the Apostle, for the seed of God remaineth in him; that is, he cannot commit sin as the wicked commit it, he can never grow to be a wicked man again, to do as the wicked do; why? the seed of God remaineth in him; you know seed is a little thing, there is a little thing left still in that man, that shall still difference him from ungodly men, that he cannot commit sin with that fulness of sway as the wicked do; now by this seed the Scripture means regeneration; regeneration is immortal, it is that seed which remaineth for ever, *1 Pet. 1.* the last.

Secondly, As there is a seed of God remaining in him, so there be supernatural habits; and the difference between this seed, and these supernatural habits is this; this seed is immediately in the soul, though it runs through all the powers of it; but these supernatural habits are immediately in the powers and faculties of the soul; now these habits are such, whereby they have heavenly inclinations to good, and inclinations against evil; and these shall never be quite extinguished, though they be not like to moral and natural habits; for they do actually incline but supernatural habits do never actually incline that way, but upon concurrence of special grace; though they be in the soul yet they do not actually incline but upon concurrence of grace; now these habits can never be taken from a child of God, as *David* saith, *Psal. 37. 24.* though the righteous fall, yet he shall not utterly be cast down; he may fall upon his hands and knees, but he shall not quite fall; he shall have something or other to moderate and break the fall.

Thirdly, A child of God ever hath an anointing, *1 John 2. 27.* that is, a gift and grace of God, whereby he doth enlighten his eyes by the spirit of revelation, whereby he looks upon God, and all sin and iniquity, and the ordinances of God, with an heavenly eye; now I say, this eye can never be taken away; let a child of God be at the lowest ebbe, he looks upon sin, and Gods wayes after another fashion then other men; he looks upon corruption after another manner then any other man; so he looks upon Gods holiness, and righteousness, and graciousness, he looks upon these so as no natural man doth; if a man do but talk with him, he will see that he hath anointing at the lowest ebbe; he will not talk of the wayes of God as a natural man; he will discover that he hath something of God, something of this ointment left in him still.

Fourthly, There is a little strength in his heart, as the Lord saith, *Rev. 3. 8.* A child of God, take him at the lowest ebbe, yet he hath a little strength; I speak not here of actual grace, for a child of God may have no actual grace stirring, it may be quite in a swoond; as *David*; I hardly think there was any grace stirring in his heart when he lay with *Bathsheba*; but I speak of the frame of a child of God; when he is grown dead in his general bent, frame, and inclination, he hath yet a little strength; he doth a little fear God, though it be much born down; he hath some good desires, though but weak and in a great measure ineffectual; he hath a little endeavour to please God, though the pleasing of his flesh and corruptions be so much, that his grace doth scarcely appear.

The first use is this; Is it so, that a child of God may thus far grow dead? Use, let us know, this is not to encourage any man in sin, that any man should conclude, well then it is no great matter though I sin now and then, and

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lie and swear now and then ; in many things we offend all, and we are all finners ; the Minister told us to day how dead a man may be, and yet be a child of God for all this ; this is a damned use of this doctrine ; there is no doctrine, no example recorded in all the whole Bible, to encourage men to sin ; therefore when we look into the lives of *Noah*, of *Abraham*, of *Lot*, &c. and read of their great falls, this is not to encourage any man to sin, but rather to stir up a man so much the more to labour against sin ; for if the children of God that have his favour, and have got into his covenant, and have got power in grace, and have traded in Religion, and have waded far in mortification and newness of life, and have gone many degrees towards Gods Kingdom ; if these men give way never so little, may be dead, if sin may get dominion over these ; how should others quake and tremble, and reason thus, Did *David* and *Peter* fall ? how then shall I stand ? how careful should I be ? *David* had a thousand times more grace than I, and was more mortified than I, and had a better heart than I ; if he were so weak to overcome sin, when he had given way to it ; if he could not preserve his affections from being deaded ; and if he could not preserve his soul from being a block in Gods service ; if he had so many advantages beyond me, and yet giving way to idleness and drowsiness, were born down in that fashion ; oh how should I take heed then ?

Use. 2.

Secondly, If a child of God may be thus dead, then let the best of Gods Saints and children that are now most zealous and lively, take heed ; let them follow hard after the mark, let them stand upon their guard, let them fight against idleness and drowsiness of spirit, let them not be carnally confident to trust in their own hearts ; take heed, thou knowest not how thy heavenly father may deal with thee ; for this is certain, no child of God can get up again (though he had the most grace that ever man had, besides the Lord Jesus Christ, if he give way to sin) except the Lord help him ; we are like to a little babe ; if it falls, there it lies till the parent help it up ; so when a child of God falls, there he lieth in woful distress all this while, and cannot get up for his life ; and if he had a thousand souls, and they were all to be damned, he could not save one of them, unless God assist him, *Lam. 5. 21.* turn us O Lord, and we shall be turned ; therefore art thou never so full of life ? take heed, despise not prophesying, despise not preaching, despise not prayer, despise not any ordinance of God, despise none of these things, never grow secure ; if thou dost, woe unto thee ; may be God will help thee up again, but who can tell ? the covenant of grace is certain for nothing but for eternal life ; if a man take heed, and stand upon his watch, he may the better build upon God, that he shall not fall, *Pro. 28. 4.* therefore take heed that you pass the time of your sojourning here in fear, *1 Pet. 1. 17.* and having these promises, let us cleanse our selves from all filthiness of flesh and spirit, &c. *2 Cor. 7. 1.* as who should say, let us labour to have this holy fear in our heart, ever to consider how weak and impotent we are ; if we grow drowsie and careless at any time, we give advantage to the Devil ; we let him in, and God knows when we shall get him out again ; therefore let this work fear and trembling.

Use. 3.

Thirdly, This may be for comfort to those people of God, that have been foolish, and have deceived their own souls, and have given way to Satan, and let in this cruel and damned enemy that hath done a world of mischief, that they are now come to despair almost ; they are afraid they shall never get up again ; never were any of Gods servants so dead and dull as I am ; Gods children can never be thus ; I say, is there such a one among you ? let this doctrine be a thred let down from heaven to help him up again ; as the Apostle saith, all things are written for our learning, *Rom. 15. 4.* so these Scriptures that speak of the falls of Gods Saints, are written for

for such peoples learning, that they may take comfort in the Scriptures, that they may not be altogether out of heart, but have something to lay hold on; as *Paul* speaks of his sins of being a persecutor, and a blasphemer, he saith, it is recorded, that I afterwards may be an help to them that shall believe; and as the sins of Gods elect before conversion are recorded, that this may be a means to perswade Gods elected (not yet converted) that they may find grace, though they be never so vile sinners; for God hath left a pattern and pledge, he hath been merciful to hainous sinners; so the fall of Gods Saints and children after conversion, are recorded to this end; and I can tell you in time of temptation, when conscience shall be awakned, and the wrath of God shall stick in a mans soul, a man cannot spare any one sweet proposition in Scripture, nor any one example in Scripture, nor any tittle of comfort; it will be little enough to bear up the soul from despair and from being overwhelmed; all will be little enough to assure the soul of Gods favour, and that he can and will pardon such transgressors; therefore I say look upon this doctrine, it is for those that are dejected with their dead hearts, that they may yet receive some comfort to their souls.

The last day I shewed you how far forth a child of God might be dead; The deadness but some may say, I cannot believe a child of God may come to this; and of a child of thou art confident thou shall not come to this; therefore I will speak a little further of it. God amplified.

And first, Let me tell you, there is not the fowlest, haynoufist, abominablest, the most notorious, scandalous sin in the world, but the most detestable, godly mortified man upon the face of the earth may fall into it, if he take not heed, (except the sin against the holy Ghost) I will instance in some particulars. A child of God may fall into very foul sins.

First, For Idolatry, gross Idolatry; will you think that ever a child of God, that believes in his name, and is acquainted with his word, and his goodness and mercy, and his jealousie against this sin and iniquity, should fall into it, should fall down and worship a stock, a stone, a creature? you will never believe it; yet you shall see the wisest man that ever was, and one that was beloved of God, did fall into this sin in a great degree, *1 Kings 11.4.* *Solomons wives drew his heart away from God; they drew away his heart from God in an high degree; and they did not nakedly draw away his heart from God, but they drew his heart after other gods.* If a man should say, I hope I shall never fall into this sin; I say let us hope so still, and go on inquiring the means; if we be so confident, let us take heed that none of us come to bowe to the creature; let our own hating and abominating of it, be a watch-word to us to take heed.

Secondly, What say you to apostacy? nay, almost totall apostacy, that a child of God should grow to be an apostate, which of you would think it; that he should come to curse and bann himself, if ever he knew Jesus Christ, or loved him, or ever did countenance him? yet you may see a child of God; and a notable one too, fell in this fashion; *Peter*, he did curse and ban himself, that he never knew the man, *Mark 14. 71.* this is very far.

Thirdly, What say you to persecution? to persecute a man that is godly; dost think that a man that hath the image of God in him, that hath the knowledge of the Scripture, that hath the fear of God before his eyes, and a sympathy with all the Saints of God in the world, that this man should ever persecute one that is godly, and for his godliness too? would you think this? yet directly thus it is; *Asa*, a godly man, for a fit, as long as the time lasted, when the Prophet reproved him for his sins, and dealt roundly with him, what was this but gracious dealing? yet the man did not only not submit to the Prophets reproof, but his very heart rose up against

against him, and he cast him into prison, he was a persecutor of him 2 *Chro.* 16. 10. in one word, what enormous flagitious sin in the world is there, but a child of God (if he look not to himself) may actually fall into (but the sin unto death?) *Noah* a Preacher of righteousness, the holiest man upon the earth, the world had not his fellow, yet he fell to be once drunk; *David* a man after Gods own heart, a man of admirable experience, a man that traded as far in mortification, in holiness and righteousness, and walking with God, and acquaintance with him and his Laws and promises as ever any Saint in the Old Testament; yet he fell into the sin of murder and adultery, yea, to make a man drunk, and that otherwise a good man too, one of the worthiest of all the Kingdom; you see this is clear, there is no sin so desperate (the sin against the holy Ghost excepted) but a child of God may fall into it; therefore he had not need to be carnally confident.

2. A child of God may be hardened in sin.

2 *Chro.* 19.

Secondly, When a child of God hath fallen thus into some foul sin, he may be much hardened, wofully deadened and benumbed, and grow blockish and untoward to call upon God, and go on in any of his waies, become marvelously unfitted and indisposed to the use of Gods ordinances; nay, he may be grown to that pass that he should never rise up more, but that for the infinite goodness of God that doth bring him again home, and lift him up again by renewing his faith, and his repentance; you may see when *Jehoshaphat* had struck with *Ahab*, and helped the ungodly, and loved him that hated the Lord, though he were smitten in the field, and were like to have lost his life, and saw what danger he was in for joyning with *Ahab*, yet all this did not humble him; the Lord sent after him by hue and cry, rousing up his conscience by his Prophets; if he had not done thus, God knows how long he might have lain thus; so *David* he found a deadness in all goodness, when he had committed those foul sins, he found no working of Gods blessed spirit, his own spirit grew dull, his own heart grew dead, he was as if he had never known what grace meant; *create in me O Lord a new heart, Psal.* 51. 10. his sin was like to a sweeping rain that leaves nothing; like to a consumption that wastes all; it was even like a Thief, that breaks into a mans ware-house in the night, and a man knows not what he hath lost, till he casts up his accounts, and then he seeth he hath lost almost all his estate; so it is with the best of Gods servants; if they give way to sin, contrary to evangelical obedience, God knows what a Thief they let into their soul; they know not what they have lost, till God give them an heart to cast up their accounts, and then they may see that they have lost almost all that they have; who knows what God may do? it is a fearful thing; you see a child of God may not only fall into foul and fearful sins, but he may lie in them.

3. A child of God may be long in sin.

John 3.
Reasons of the point.
1. Real,

Then Thirdly, To go further, when a child of God is come hither, then you will say, certainly this man must rise up again quickly, grace will not let him lie dead; 'tis true, God will not for ever let him lie dead; but for how long he shall lie dead, no man nor Angel can tell; as the Church speaks concerning her misery, *there is never a Prophet*, never an ordinance of God, all is gone to wrack, *and there is none among us can tell us how long, Psal.* 74. 9. so when a man hath fallen into sin, and hath pulled distempers into his soul, there is none among us can tell us how long; 'tis true, *Peter* got up again within a few hours; but *David* got not up again till after ten months; and may be another not till after ten years, may be twenty, forty, nay, who can tell how long? grace is free; therefore no man can prescribe any time, *the wind blows where it listeth*, and how long it listeth, and how long it will be ere it blow again who knoweth?

The Reasons of this, first in regard of Satan, he fights most of all against the

the children of God, his fingers itch to be at them, and at them most; his greatest spight is against them, the very bowels of the enmity is between him and them; the children of God come to take his place that he once had in heaven; the children of God are set up against Satan, as *David* was put in the room of *Saul*; therefore I say, all the strength of hell is still a working against the Church of God, and the Saints of God, and every one of them, from that very moment that the woman was delivered of a man child, he sought to destroy it: *Simon, Simon*, (saith Christ) *Satan desires to winnow thee*, &c. *Luke 22. 31.* he is the god of this world, and his temptations are welcome enough with any body but the children of God; none resist his dominion but they; he is the Gaoler, and hath all the world in close prison, but only them; they are the only ones that have broken loose, that have gotten away out of the power of Satan; therefore all his malice, and all the gates of hell, they are up to send hue and cry after them, to hook them in again if they can; he is just like a Pyrate; a Pyrate will rather set upon one rich ship, then upon a thousand beggarly barks, because there he may have a rich prize; so the Diuel knows he can advantage his Kingdom, if but on fall that is a Saint, more then by the falls and the notoriousst falls of millions of others; therefore no wonder that a child of God should grow remiss and careles at any time, that he may have a mischief; for it is all the Divels business, he hath nothing else to do but do mischief, to be busie to get a child of God down, and if he have him down, to hold him down if he can.

Rev. 12. 13.

Secondly, Another reason is. in regard of the children of God themselves; they carry flesh about them as well as other men, they have a Traitor in their own bosomes, that lies in scout every moment to work them woe; as *Paul* saith, *I find another law in my members*, &c. *Rom. 7. 23.* though a child of God hath wounded all his lusts, nay, though he hath given them their deaths wound, yet there is never a one but may revive and make head again, if he take not heed, and that in a woful degree; as the Lord saith of the *Caldeans*, *Jer. 37.* (I quote it only for a similitude) *ver. 10.* *though you had smitten all the whole army of the Caldeans, yet they shall come and fire the City*; when *Judah* had provoked God, though they had wounded all the *Caldeans*, yet those wounded men should come and fire the City; so let a man take heed he doth not give way to sin; for though his lusts be mortified, and he hath given them their deaths wound, yet these wounded *Caldeans* may come and fire all his soul, if he take not heed.

2. Reas.

Thirdly, In regard of God himself; God is pleased to try his people, to withdraw himself now and then from them, to leave them to themselves, and the grace they have received; to let them alone with that; and when he doth thus, no wonder though they fall; for every man hath some villeness and rottenness in his heart; the wholest simplest heart in the world hath a deal of rottenness in it; I say, the Lord doth sometimes leave his children to themselves, as he did *Hezekiah* in the business of the Ambassadors, *2 Chro. 32. 31.* as the Church saith, *Cant. 5. 6.* *my beloved had withdrawn himself*; the lovingest mothers may sometimes let their little child go alone, though they know he will fall; they provide may be a rouser about his head that whither they fall backward or forward, or any way, they may not break their skull, and do themselves a mischief, to undo themselves; but when they have done thus, they will sometimes leave them to themselves to go, though they know they will fall; so the Lord doth put a rouser upon his people, that when they fall, they may not fall totally and finally, as the wicked men do; they shall never strike into a wicked course, as the ungodly of the earth do; that he takes order for; but he doth many times leave them, not out of any ill will to them, but he leaves them

3. Reas.

to themselves, though he knows they will fall; and that for divers reasons.

First, That they might be patterns to others of Gods people, that if they should fall (as they may do) when they are down, they may have wherewithal to get up again; I say, the Lord leaves the eminentest of his people to themselves, to fall into lamentable miscarriages, that they may help inferiour people, and they may have something to encourage them that God will recover them, and relieve them again, and that God will not cast them off for ever; as Paul shews *1 Tim. i. 16.* saith he, *for this cause I obtained mercy, that in me first, Jesus Christ might shew forth all long suffering, for a pattern to them who shall hereafter believe;* as who should say, there may be a persecutor, a blasphemer smitten, a vile wretch, a fighter against God and Jesus Christ, such a one may be smitten, and come to see his damned estate; a thousand to one, but this man will be overwhelmed and drowned in despair; but saith he, The Lord, though I was one of his elect, yet he let me fall to this pass, that I might be a pattern to them which shall afterwards believe; so we may say of Gods children after conversion; *David* may say, For this cause among the rest the Lord left me to my self; the Lord let me fall so foully, and lifted me up again, that I might be a pattern to many poor people to the end of the world, that they may see the loving kindness of the Lord, and the infinite compassions, and bowels of mercy that is in the father of mercy towards them that trust in his name; we should never believe the mercy of God, the freeness of his grace, the goodness of his nature towards his beloved, towards those whom he hath effectually called, were it not for such examples.

Secondly, The Lord doth this for to punish the carelessness of his people, and their security many times; what sin is there that is more apt to grow upon them then security? it is a stealing sin, it is a secret and cunning sin; that comes closely and slightly upon a man, before he is aware, if he look not to himself; now when a man grows to be secure, the Lord takes this course many times to eat it out, to punish the security of his people; *Peter* when he had gotten faith in Christ, and affection to Christ, when he felt that his bowels did yearn after Christ, and his heart was enlarged towards him, he grew secure upon it; *though all forsake thee, yet will not I;* he was confident, but it was carnal confidence; for though the thing a man trusts in be the grace of God, yet as long as it is grace received, it is trusting in a mans self; he therefore was carnally confident; now he would venture himself into the high Priests hall; thought he thus, affections will never be drowned; he might go any whither; well, he comes into the high Priests hall, and there comes into the very mouth of temptations and dangers; he doth not dream how easily his heart may be caused to deny Christ, he did not dream what a ticklish heart he carried in his bosome, he grew to be bold and venturous; now the Lord to heal this security, let him fall in a desperate manner; he let him get a knock almost to beat out his brains, even to curse and ban himself; not only to deny Christ, but with abjuration; the Lord seeth it is needful to do thus when people grow secure; we ought alwayes to carry a covenant about our eyes, to take heed where we look; and when we are in company, to have a bridle in our mouth, to take heed what we speak; now if we grow careless and negligent, and this bridle is gone, and this covenant is gone; and our watch is taken away, no marvel though the Lord be provoked against us, to punish us, and that soundly, and let many of his people get a knock; and who knows how great a one? and how hard to heal again?

Thirdly, the Lord sometimes leaves his people to themselves, that so they may see they stand meerly by grace; I doe not mean by grace received,

Mat. 26.

Mat. 26. 74.

ved, though they had all faith, though they had never so much knowledge, never so much experience and interest in God, never so much sense and feeling of him, never so much life, and zeal, and quickening, whatsoever it be, all the enlargements that ever any man had, I doe not mean this; for a man never stands by this, but by the free favour of God, that is the grace a man stands by, the free good will and love that God doth bear unto him. Now when a childe of God shall have received a great deal of grace, a great deal of knowledge and faith, &c. he is apt to be remisse in seeking of God to direct him in that thing he knowes; he thinks he can direct himselfe: we see, let a man have very good parts and knowledge, and be able to preach, how apt is he to be the lesse in prayer to God to help him to Preach, and guide him to deliver the Word? So let another man have a great deal of knowledge, may be the man will be the lesse sensible of his own wretchednesse and ignorance, and aptnes to mistake and erre, and goe aside, and so to be lesse eager and earnest with God for his continual aid, and teaching, and assisting of him every moment: So let a man have a great deal of zeal, and life, and quickening, he is apt to discern the lesse pronenesse to coole again: And suppose a man hath mortified a lust, nay, all his lusts, he can hardly feel he hath any desire after such a sin; hardly any motions or stirrings in his heart; I tell you this man, if he takes not heed, will be a venturing; oh he thinks he is cock-sure! he is so taken off from the lusts of the flesh, that he can never catch hurt, and he may be sometimes will admit of occasions, and admit of drawing something neer the pits brink; he is so mortified, he fears nothing. Now the Lord in his infinite goodnesse to his people, leaves them to themselves; are you so mortified? come, let us see how mortified you are, and so leave him to himselfe, to see what the man can doe with all his knowledge, and zeal, and mortification; and now this man falls: Look how far God leaves a man, so far he falls; he will have his people see that they stand not by grace received, but by the free grace and favour of God: *It is not in him that willeth, nor in him that runneth, but in God that sheweth mercy.* Rom. 9. No, though a man have never so many gracious endowments, and heavenly vertues, it is not in him that willeth, but in God that sheweth mercy; it is in the fountain of mercy and loving kindnesse in God. Let a man keep close to God, let a man still observe the pleasing of God, that there may be a continual fountain open, running down upon him from day to day; for if he grow secure, and look not to himselfe, he exposeth himself to woful dangers.

Fourthly, The Lord leaves his people sometimes thus fearfully to themselves, that he might teach us to be sensible towards our brethren; to be mild, and meek, and piteous, and full of bowels and compassion towards the weakest and meanest of all the Saints of God; if we see but any thing of God, nay, but any likelihood that a man is of God, to be tender, for fear we should wrong a childe of God; the Lord doth this of purpose to breed bowels, and meeknesse, and gentlenesse towards his people: As God lets men fall horribly before conversion, that they may carry themselves meekly towards those that are unconverted, for fear any of them should be of the Elect of God; so he lets them fall after conversion, that they may carry themselves so towards them that are converted; I say the Lord lets his people fall horribly into woful evils, that though they see a man fall never so much, yet they may not omit any thing to doe him good, that they may not be taken off from their bowels and compassion; who knowes but this man may be of God? for I was as wretched as he once, as Paul would have the *Cretians* take notice of this, they were horrible sinners before conversion, lyars, slow-bellies; now saith he, *Tir. 3.2. Speak to them that they shew all meeknesse to all men.* Mark

his reason, ver. 3. *We our selves also were sometimes foolish, disobedient, &c.* We our selves were thus, therefore let us shew meeknesse to all whatsoever, and let us be kinde, and full of bowels and compassion towards them, studying how to doe them good, and prevent all manner of evil, and labour to win them, if it be possible, with all meeknesse and condescending: who knows but they may be of God? for we our selves have been malicious and spiteful, ignorant, haters, and have served divers lusts and pleasures: so it is with people after conversion; the Lord lets them fall into horrible finnes, and distempers, that so they may be gentle, and that they may have the spirit of meeknesse towards all men; a man is apt to be severe, and rude, and rigid towards others, if he hath gotten any thing himselfe; if he hath gotten a little knowledge, a little zeal, a little faith, a little humility, a little ability to please God, he is apt to think it such a deal, and he is apt to cry down every one that is not as he is, You are so proud, and so thus and thus; and to take off his heart from doing those duties which he owes towards him; a man is apt to be very insolent in the Church of God; many are thus, till God doth take them down; therefore the Lord by this means doth teach his people gentlenesse and meeknesse; indeed God teacheth people many wayes besides this; if they will take warning by his Word, or some other course, they save him a labour; but if that will not doe, God takes this course with a man, to make him see his pride, and conceitednesse, and his want of mercy, and unlikenesse to Christ, in bowels, and pity, and compassion towards his brethren.

James 4.

Fifthly, The Lord leaves his own children to themselves sometimes to fall so foulely, that he may humble them, and bring them down low, that he may make them see yet further into the corruptions of their own hearts, that so he may make them capable of more grace; for *he gives grace to the humble.* Now when he would give more grace to a man, may be he lets him fall into some horrible sinne, that he may be the more humbled, and see the naughtinesse of his own heart, that he may be driven to God, and may be deeper in mortification; may be he thought he could goe no further; he did please himself in his prayers; as I have heard of one that said, when he had prayed, he could hardly see any sinne in his prayer. Now when the Lord is pleased to bestow upon them more grace, he doth shew them the corruptions. You know how often God let his people fall in the Wilderness, and that horribly, by murmuring, and repining, and inidelity; though they were his own chosen, yet he let them all at the waters of strife, and at the red Sea he let them fall; he let them fall concerning Manna: why was this? the text saith, *The Lord thy God he proved thee, he led thee up and down in all this barren wilderness, where were Scorpions and fiery Serpents, that he might humble thee, and doe thee good in thy latter end, Deut. 8. 15, 16.* Meaning, the Lord let them fall into those horrible evils, that he might humble them, that they might see the wickednesse of their own hearts, and the infinite need they had of grace, and the fear of God, and standing upon their guard; this doth to humble them, and do them good in the latter end.

Use.

The first Use may seem to condemn those speeches that commonly go up & down in Christians mouths, let me tell you they are wicked speeches; O, say they, grace will not let a man have such pride and vanity in him; grace will not let a man do thus and thus; I say these speeches are not good: they savour of a world of ignorance of the grace of God: Indeed in three cases these are admirable speeches.

First, Certainly grace will bring a man home to God that belongs to him; it will put him into Jesus Christ; it will certainly make him a new creature, and bring him out of the estate of sinne; he shall not live in the estate

estate of sin; grace will do that, and God in the covenant of grace doth set down that it is a fundamental promise, he will do this *for every one*; as the Apostle saith, *Eph. 4. 7.* this grace will surely undertake that a man shall be a believer (if he belong to God) and he shall be justified and sanctified in some measure, he shall hate sin, and love goodness in some measure, and delight in Gods ordinances in some measure; he shall be in the estate of grace, and not in the estate of sin; grace will do this; this we may boldly say, if a man have grace he, must do this, for God will teach him to do it.

Secondly, Grace will undertake that a man shall not fall finally away; that is certain, that we may boldly say, if a man be of God, grace will teach him that he shall not fall away finally, grace will uphold a man and maintain him; when we see a man fall away finally, we may conclude he had no true grace; Gods children shall never fall finally away, God will preserve and keep them; *whom he loves he loves, to the end: of all those that my father hath given me I have lost none,* saith Christ, *Job. 17.* neither life, nor death, things present, nor things to come, shall ever be able to separate us from the love of God in Christ Jesus, saith Paul, *Rom. 8. ult.* that is most certain, blessed and happy is he that hath his part in the first resurrection, for over such the second death hath no power, *Rev. 2. 26.* that is, such a man can never come to be damned, he can never fall finally away, or perish everlastingly; there is no condemnation to them that are in Christ, that walk not after the flesh, but after the spirit, *Rom. 8. 1. & v. 30.* whom God hath predestinated, them he hath also called, &c. there is an individual necture of all the links of the chain of predestination; in all the several buckles of it, there is an indivisible connexion; if a man be called, he shall be justified, and if he be justified, he shall be sanctified; and if he be sanctified, he shall be glorified; so that grace will undertake this, that a man shall not fall finally away.

Thirdly, We may say that grace will not suffer any man that is of God to fall totally away; as not finally for ever, so not totally; he shall not be altogether without grace, from that moment he began to have it for ever and ever; *he that drinketh of this water shall never thirst, &c. Job. 4. 14.* that is, he shall never thirst with total indigency again, he shall never thirst with total want; he shall ever have some grace, and some of the image of God, and some of the fear of God, and some of the love of his truth, and some desire to his name, and some hatred of sin, though in a poor degree, yet he shall have something of God in him; there shall be the seed of God remaining in him at all times, *1 Job. 3. 9.* my feet were almost gone (saith David) *Psal. 73. 2.* they were but almost gone, they were not quite gone; as it is said of the Church of Philadelphia, *she had a little strength*; so let a child of God be at the lowest ebbe, yet there shall be a little water of life, it shall not be quite exhaust; *though he fall he shall not be utterly cast down, for the Lord will uphold him, Psal. 37. 24.* so that all this you may boldly say, for in these things it is not conditionally Gods covenant, but absolutely for God will give thee strength and power, and faith, and direction, and assistance; he will not only give thee the thing, but the condition also here, that a man shall be a believer, and a new creature; and if a man be once a new creature, he shall never be an old creature again altogether; the covenant of grace is so, which is an everlasting covenant; God will forgive their sins, and remember them no more: but now for particular passages; for a man to say that a man cannot be proud and distempred, but grace will heal him; a man cannot have an hard heart, but grace will soften it; these are ill speeches, men know not what they say when they say thus; for in particular passages the children of God have no promise, but only upon condition that they stand

stand upon their guard; but to be defended from particular evils, and to be saved from particular distempers, and horrible distempers, without standing upon their guard, and taking heed, and cleaving unto God, without carefulness, and watchfulness, and having a diligent eye to their wayes, they have no promise for this; as the Prophet told *Asa*; you know *Asa* was a good man, it seems he was of this mind, grace will teach a man and so forth; but see what the Prophet told him, *2 Chron. 15. 2. the Lord is with you, while you are with him, &c.* he doth not mean that the Lord would forsake *Asa* and all his people in regard of eternal life, that they should not have eternal life that forsake him, that they should be altogether without grace, but he speaks here of particular passages of this or that sin, or this or that danger, this or that mischief either in soul or body; saith he, *the Lord is with you, as long as you are with him; and if you seek him, he will be found of you; but if you forsake him, he will forsake you:* this is most certain; 'tis true, God doth not do thus alwayes, but when he doth not do thus, it is more then we can expect; for if we be careless and negligent, we can look for nothing at Gods hand; we may look up to him that he would not undo us, and cast us off for ever, but we cannot look that he should free us from this sin, or this distemper, from this dulness and untowardness in going on; we cannot look that God should free us from these sins, unless we draw neer to him, and cleave to him, and keep by him; if we forsake him, he will forsake us; as for instance, suppose the Sacrament of the Lords Supper were to be administered; now a true believer may comfortably look to have peace and comfort, to have the promise sealed to his soul, and to have his faith strengthened, and his spirit revived, and his graces enlarged by the Sacrament, for there be promises made to him for this purpose; but how are they made? not simply and absolutely, that howsoever he comes it shall be so, but let him prepare himself for the Sacrament, let him examine himself, let him whet his heart, and be sensible of his wants and necessities, let him be earnest with God to be with him in his ordinance; but if a man do neglect this, when he hath been at the Sacrament, he shall not have peace and comfort, nor the promise of God sealed to him, but he shall be more doubting then he was before, and more with the wrath of God in his soul, and shall have more distempers and overwhelmingings then he had formerly; saith the Apostle, *1 Cor. 11. 31.* speaking of the Sacrament of the Lords Supper, *we must judge our selves, and then we shall not be judged of the Lord;* the Lord will bless us, we shall eat and drink salvation to our selves, we shall eat and drink to our own peace and comfort, and glory, and to our increase in grace; but if we do not judge our selves, we shall be judged of the Lord; here is a condition; so for the preaching of the word, we have the ministry of the word among us up and down; we hear it day after day, line upon line, precept upon precept; this is very good, there is a promise for the children of God to grow up in knowledge, and that they shall thrive under these blessed ordinances, and be strengthened by them, for temptations, miseries, and woful times, they shall be well stored with a great deal of knowledge and experience; 'tis true, if you be careful while you have the word, and receive it with thankfulness and good affections, and stir up your selves to prize the word of God, and stir up in your selves an eager and earnest hunger and thirsting after it, and will not suffer in your souls *awkness*, and untowardness, and formality to creep upon you; but if you hear Gods word, and do not apply it aright, God knows what woful miseries you may fall into, if you look not to these things; in all these things the Lord looks his people should stand upon their guard.

Why Gods
people are to
stand upon
their guard:
1 Real.

The first reason is, because grace looks for this; 'tis true, Gods covenant

is everlasting; but for particulars, grace must be stirred up; if thou hast any faith, thou must provoke thy faith; if thou hast any promise belonging to thee, thou must make use of that promise; if thou hast any fear of God, thou must look to cherish it, and nourish it, and look that it doth not die and decay; for grace is of that nature, it must be stirred up, *2 Tim. 1.6.* as it is with a bowle, though the bowle be made never so right, and fit to run this way, and that way, yet if a man doe bowle it on the ground overgrowne with grasse, it will have an hundred rubs, and will not goe; so if thou let thy heart be overgrown with lusts and corruptions, grace will move dully; unless you make way for it, and stir it up, it will gather rust, and a rusty key will not readily open the door; a rusty grace, a neglected grace will never work kindly: Take faith, or knowledge, or experience, or any other grace, if you neglect it, if you stir it not up, it works but poorly, not as though a mans stirring did the thing; no, it is grace that doth all.

Secondly, Another reason is, because there is no promise in all the Bible for the keeping of the children of God from this or that sin absolutely, but only upon condition; there is no hold that a soul can have upon God to bear him up, if he be carelesse; 'tis certain that God in his infinite wisdom hath not left the conversion of people, and their standing in grace in this fashion, that in case they will be converted, so; if not, let them die and perish; no, but he will convert them, and he will give them a will to yield; he will make them of unwilling to be willing, and will turn them home unto him; and when they are converted, he doth not say, this man I will bring to my Kingdome and Glory, if he stand upon his guard, and be carefull, if not, he shall perish; no, God is absolutely minded he shall be saved; and though he hath played the undutiful beast, *He will chasten him 2 Sam. 9.* with rods, but his loving kindnesse he will not take away for ever; nay, *he will give him an heart to cleave to him for ever,* that he shall not goe quite away from him; and this is the infinite goodnesse of God, that he doth not hang their eternal life upon their own wills; if he did, no flesh would be saved; here is the goodnesse of God: but now for particular passages, they have no such hold of God, but they are turned to the use of the meanes; a man is turned to the use of the means in the other too; a man cannot think to stand in grace to hold out at all, but he must look to the use of the meanes; but in case men have neglected, God will not take his people upon the lurch; but here he may take them, and for ought we know, he will take them upon the lurch, if they grow carelesse; when we meet with a temptation, we venture upon it, suppose it be to be earthly, and vaine, and omit good duties, take heed; who knowes what God may doe? how he may break our hearts, and read us, and teare in pieces; who knowes what may fall for dulnesse, and deadnesse, and untowardnesse, and want of peace of conscience, for irksomenesse and awknesse, that a man hath an hellish life from day to day; we may fall into this; the best of all Gods people, if they stand not upon their guard; nay, watchfulnesse is the thing that is commended to us. God hath shewed us when we may have all graces, and be kept from all deadnesse; and when we may have life, and comfort, and quickening; and when he will be found of us, namely, when we seek him with all our hearts; but let a man be carelesse of seeking of God, he will be carelesse of him; and if a man doe not stir up the grace of God, let him know he falls into the hands of a consuming fire; he is not only so to the Reprobate; but even to his Saints and children, if they grow carelesse; therefore when Paul was about to leave the world, he gives Timothy this charge, *O Timothy, preach in season and out of season, &c.* what follows? *watch thou in all things;* as who should say, may be you shall meet with many temptations and discouragements, and therefore *watch in all things, 2 Tim.*

Tim. 4. 5. as Christ saith, What I say to you, I say to all, Watch, Mark 13. 37.

Because we see this by experience in the Sain's of God in all ages, that sometimes God leaves his people; and when he doth leave them, they fall into grievous finnes; this cannot be denied; for experience proves it in every generation: You see *Jacob* himselfe, how grievously he sinned, he yielded to his Mother to tell a lye, thinking to get a blessing by an untruth, by saying he was *Esau*, when he was not; and you see what misery he brought upon himselfe by it; even twenty years bondage that one sinne did cost that poor man; he thought to get the blessing; for it was Gods promise; but by his unlawful going about it, God kept him from it in a terrible manner, and brought him a wide way about; and so we might instance in many other Saints of God; for this is most certain, let a man be the dearest of Gods servants, yet if sinne be yielded unto, it will disuse a man of Gods Ordinances, and make a man untoward to good duties; it will make a breach between God and the soul; it will drive him, and carry him into thickets and bushes, as *Adam*; the Spirit of God will turn away the gale of his breath, and then how uncomfortable a man shall be in good duties, we may think with our selves, and reason the case in our own souls; it will be so, for God is an holy God; for though he love his people that rejoyce in his name, yet he hath said, that all *their wayes should be with trembling, Psal. 2. 11.*

Quest.

But you will say, Is grace indifferent in regard of particular passages? grace will work, a man shall be converted, and shall not fall totally and finally away; but in particular passages is grace indifferent, to let a man doe what he list? *God forbid*; that man hath no grace that hath such thoughts.

Ans.

For first grace when it comes into the soul, it sets up an universal principle to serve God, not only in the main course of his life, but in every particular, to hate all sinne, and in every particular, to love all good duties; and every particular, to be careful at home and abroad, and in his calling; in company and alone; in health and sicknesse; in all estates; whether he be rich or poor; whether he be persecuted or not persecuted; in all conditions of life to hate all sin, and follow all goodnesse; grace sets up this principle wheresoever it is; but yet a man may fall into a thousand finnes, if he be not watchful; but if there be not such a principle in thy heart, thou art not a child of God, and a believer. *Psal. 119. 3.* The people of God are described by this, *They doe no iniquity, they walk in his wayes.* He speaks of this principle, not that they may not fall, but if they doe, it is meere against the principle; if a man hath true grace, he hath a principle to love and fear God, not only for the main, but in every particular passage.

Secondly, It is plain that cannot be the meaning of it, that grace is indifferent, because that if grace be truly in any man, it doth set up a watch in the soul to preserve it, that the man shall be eager not to sin in any particular, and desirous in some measure, and careful in some degree, to doe all manner of good; if a man give way to the lusts of the flesh, his care may be brought to a low ebb; but grace sets up a watch in the soule, and breeds care, and desire, and purposes, and resolutions, and revenge upon his own lusts, and abundance of things, as you may see *2 Cor. 7. 11.* So that grace will not let a man be indifferent; therefore when we say for particulars, God doth not undertake this or that; the meaning is not as if grace would only convert a man, and keep him from falling totally and finally away; but for particulars it is indifferent; this is to blaspheme the grace of God; but the meaning is, though a man be the childe of God and never so much mortified, if this man should grow careless, and remiss,

mis, and secure, and give way to sin, grace doth not undertake to keep a man from the fearfulest falls that can be, nor from the fearfulest distempers. Indeed when a man hath play'd the beast, God may preserve him, but a man cannot look for this at the hands of God; who knows how God will deal with him, if he be unthankful to God for his grace and goodness, and mercy vouchsafed unto him?

The second Use: Is is so that a child of God may be left to himselfe to fall foully, then let every one that hopes he hath any grace, learn the words of Saint Paul, *Work out your salvation with fear and trembling*, Phil. 2. 12. Hath any man gotten quickening? goe on with fear and trembling; hath any got softness of heart? in the fear of God goe on with a trembling heart, and consider how brittle your hearts are; they are like glass, you had need goe charily and tenderly up and down; grace is a fine delicate thing; if it be cherished and preserved, and stirred up, what a deal of good may a man attain unto? if God hath been good to any of us, to give us any saving grace, we are very fooles if we look not to it; it is a dainty and delicate thing; it cannot enter indeed into a mans heart to conceive what a great mercy God hath vouchsafed unto him, if he hath bestowed any grace upon him; therefore be chary of it, and remember *Leis Wife*; remember those fearful examples; remember how *David* brake his bones; remember the miserable, distressed, uncomfortable condition thou mayst bring thy soul into, if thou dost not take heed to thy selfe? and if thou beest in such a condition, consider what gracious promises there are to help thee up again, and what gracious examples, to make thee think with thy selfe, there is yet grace, and mercy, and quickening for me; and if I seek God, he will assuredly be found of me.

The third Use. Is it so, that a childe of God may fall so foully? Then let not any man stumble at this Doctrine; let not any think a childe of God cannot fall to be so dead; I say, doe not stumble at it, but rather see if it be not thy case, if thou art not fallen down into this depth of misery; for what have I said? did not I say that a childe of God might lose his zeal? Look abroad what zeal is up and down, what yearnings when the Church is in misery; nay, what need we look abroad? who hath zeal against his own sins and corruptions? Again, did I not say that a childe of God may lose his affections? what affections are now a dayes? we heare Sermons, but what affections are stirred up, either in hearing, or speaking the Word of God? So for prayer, what affections are there in prayer? So for sin, what griefe is there for our sins? There is no affection or sorrow at all in us. Where is that same anguish of heart that should be in us for our corruptions? they are even lost; I speak not of wicked men only, but even of good people, though they be sensible of their deadnesse, and hardnesse of heart, though they see it, yet they are not able to relent at it; Then for desires, where are they? Did I say a childe of God may have hardly any desire almost, not be able to wrestle with God for grace, and tug for it; and is not this our case? What frozen prayers? what cold devotions are sent up from day to day? So, did I say a childe of God may be senselesse of sin? How far hath this distemper grown upon us now a dayes? our hearts might even ake to be privy to that backwardnesse, and untowardnesse, and unfruitfulnesse; Ifay, it might make us to be at our wits end, until we were delivered, and yet no man complains; there is complaining in a doll manner, but no mans heart bursts almost. Again, did I say a childe of God may grow palpably vain, and proud, and worldly; that a man that hath but halfe an eye may see it, and take notice of it? is not it thus among us? how do we discover our shame wheresoever we come? those that have but half an eye see how worldly we are, and how we have

no mind to God, and the things of eternal life; is not this our conversation from day to day? nay, the very world sees it, they see how heartless good people are grown.

U/ſ. 4.

The last use may be to rap all mens fingers off, that think to comfort themselves with this that hath been said; there are these things will answer these conceits; first, all this is nothing to thee, unless thou wert once a godly, holy, zealous man; for all these examples are of men that were once zealous and forward for God and goodness; they were once changed from the estate of nature to the estate of grace: And again, when they were fallen, they gat up again, and were the more wary and watchful afterwards, but it is not so with thee.

Causes of
deadness.
1. Gener.

Prov. 9. 18.

Now we come in the next place to shew what are the causes of this deadness of mens hearts, in these times wherein God hath revealed himself more fully and clearly; the general reason of this is the giving way to sin, and not looking to themselves to abstain from sin, and have a care of the commandments of God, and walking before him as they ought to do, which thing is an horrible deader of the heart; as *Solomon* speaks concerning the adulterer, *he knows not that the dead are there*; when a man gives way to sin, to worldliness, or passion, or any other corruption, he doth even go where the dead are, and there where the guests of hell are; if a man gives way to pleasure, to be carried away with sinful delights, this will dead a mans heart; as the Apostle sheweth of the Widows that lived in pleasure, *1 Tim. 5. 6. they were dead while they were alive*; as soon as ever *David* gave way to his sinful corruptions, his heart was deaded presently upon it, as may appear by the prayer he had afterwards, when he came to himself, and to look out for quickning, *uphold me with thy free spirit, Psal. 51. 12.* as who should say, I feel a base dull slavish spirit come upon me, that former liveliness that was in me it is wofully decayed; sin had made a mighty breach in his soul, it had knockt off his wheels and made him dull, and therefore he is fain to pray that God would give him a free spirit again; so it was with *Peter*, as soon as ever he had given way to his curiosity, and security, and presumption, he would needs go and see sights, he would go into the high Priests hall, and see how the business went; he did not see the proneness of his heart to be carried into sin; now you may see how wofully it deaded his heart in a moment, as soon as the damsel spake, *thou also wert with Jesus of Galilee*; a man would wonder how no life at all almost appeared in that mans heart; if he had had any life, would he have carried himself in that fashion? his life was so gone, that *he cursed and swore that he never knew the man*; if he had any life in him, he would rather have said, what if I were with Jesus of Galilee? I was with him, and I am with him, and I will be with him, I am ready to dye with him, I profess my self to be his Disciple; he had no heart in the world to stand for Jesus Christ; he had no heart to appear in pleading for him, and expose himself to danger for him; he was now called to it; but he had no heart at all; sin it is even like ashes cast upon the fire, the fire cannot then send forth its heat; so sin doth even cast ashes upon the soul, that it cannot express such life as otherwise it would.

Mat. 26. 47.

Eph. 2.

The first reason is, because sin is a soul killing thing; it is like *Mare Mortuum*, the fishes dye as soon as ever they come there; so when the Devil hooks a man into sin, he hooks him into the dead sea; as the Apostle saith of the *Ephesians*, *you were dead in sins*; if the Devil can but hook a man into sin, he is presently in the dead sea; *Hos. 13. 12.* it is said of *Ephraim*, *when he offended in Baal he died, &c.* before, when their affections were up, and they trembled before God, they were lively; but when they gave way to sin and iniquity, the Church presently died, they withered away more and more till they came to nothing; therefore the Apostle calls the Law of sin, the

the Law of death; *the Law of the spirit of Christ hath freed us from the Law of sin, and of death, Rom. 8. 2.* sin doth even bring a man to death's door; it doth weaken all the powers and faculties of the soul, that a man cannot stir to any duty; it makes a man like a snake that is frozen with the cold; it cannot stir; so it is with a man when he gives way to sin and iniquity; it freezeth all the powers that are in him, and lesseneth all the powers of Gods spirit; it is even like a weight, as the Apostle calls it, *Heb. 12. 1.* If a man should have a great weight upon his back, fetters upon his legs, how can that man go? he must needs go very dully; so it is with sin and iniquity; when a man gives way to it, it is like plumets of lead, like great weights and burthens that clog a mans heart and affections, it makes them dull and lumpish and heavy to any thing that is good; as Christ speaks of the cares of this life, if a man give way to them, *they will overcharge the heart; they will lie heavy that the heart cannot stir, Luke 21. 34.* sin poysons all the soul, it poysons the mind, that a man cannot look upon things as he did; it poysons a mans heart, though his heart were deeply affected towards God; it is strange, if a man give way to sin, how it will take off the affections from God, it separates between God and the soul, and comes between God the fountain of life and the soul, and therefore must needs be a killing and deadning thing.

Secondly, Sin is a deadning thing, because it doth grieve the holy spirit of God that dwels in a man; you know all the quickning of a Christian consists in the gracious assistance of Gods spirit; as long as Gods spirit is pleased to go along with us, and work our works for us, then we can pray and deny our selves, then we are fitted to every good word and work; but if the spirit of God retire, if it withdraw and suspend his actions, and forbear his operations, what can a man do? a man is even a block without the spirit of God; now though the spirit of God delight never so much in doing good to the Saints, and delight in accompanying of them, and assisting of them, and enlarging of them in all their wayes; yet if they give way to sin directly, he will be grieved, and sent sad back again to heaven; as it were; and when the spirit of God is grieved, all must needs go sad and heavy with the child of God; suppose a child of God give way to vain talk and discourse; you shall see what the Apostle saith, this will grieve the spirit of God; *grieve not the spirit of God, whereby ye are sealed to the day of redemption, Eph. 4. 13.* he speaks of that very sin, if a man give way to it, the spirit of God will be grieved; though formerly he was pleased mightily to help, yet now he will withdraw; and then how dully shall a man go on? so if we should give way to the suffering of our hearts not to be affected with God and his truth, not to see God in all his wayes, in all his goodness, and dealings, that we should not be thankful, this will quench the spirit of God, it will quench its motions; as if a man should pour pail-fuls of water upon the fire, so this will *quench the spirit of God, 1 Thes. 5. 18, 19.* there is a manifest dependence between all those exhortations; and this is certain, let a man once not be affected with God, let him not see Gods goodness in all his wayes, let him not be affected with Gods mercy and loving kindness, it will quench the spirit of God; and then consider what a lamentable case a man shall be in.

Thirdly, Sin must needs dead a mans heart, because it doth put a most woful bitter hard task upon the soul to go through; for you know hard tasks stir up reluctance against them; when a man hath an hard task to go through, the very thought of it dulls him; it is like a stone upon his heart; now let a man sin against grace and the goodness of God, and Gods gracious dealing, let a man sin against these, it doth put a man to a most hard task to go through, to go and humble himself before Almighty God; and the

soul shall find a world of conflicts, that he is loth to come to it, loth to deal about this bitter business, to go about to renew his repentance with bitter remorse for his sins; it is like a desperate debtor that hath run himself over head and ears in debt; the very thought of coming to a reckoning is death to him, he cannot abide to think of it; it is like a boy that hath made false Latine; if his Master should call him to contrive and pearse it, and give a rule for every word, he knows it is not according to rule, he hath not looked after rule, and every thing is false; now he cannot abide to come to contrive and pearse it; so when a man hath provoked God by his sins, and hath broken his covenant, and slighted his ordinances, when God calls him to contrive and pearse, what do you make of such an action, and such a word, and such a thought? the heart is even afraid of these things, as a dog is of a whip; it is an hard task to be brought to this; as *David*, when he had yielded to his security, and idlenets, and unwatchfulness, and so had given way to Satan, you may see what an hard task he brought upon his soul, and how his soul was ever afraid to go about humiliation; how many frowning looks doth a man cast upon the pykes he must go through, if he mean to obtain mercy; it even deads him as a dagger at his heart; *David* was loth to come to this, to come to a reckoning, to come to be humbled; when *Bathsheba* sent him word that she was with child, then God called him to a reckoning to be humbled; God told him to his face it is high time to be humbled, and ashamed; God hath been laying rods in brine for thee, and to bring thee upon the stage, and to make thee odious and vile in the sight of the world; yet he was loth to come to a reckoning, he hum'd it, and shut his eyes from seeing it, he devised tricks to send *Uriah* home to his Wife; and when this would not be, but *Uriah* carried himself constantly, with feeling of the case of the Church that then lay in the field against their enemies; this could not but call for humbling, yet he shunned it still, and instead of humbling himself, he went further into the briars, and made *Uriah* drunk, thinking then he would go home; it is impossible but he should see the hand of God in all this, that he gave him a warning to down on his knees; but he shunned it again, and instead of humbling himself, he devised the death of *Uriah*, and when news came *Uriah* is dead, which one would think should have been as an hammer to have knockt him down, he puts this off, *the sword kills one as well as another*; and till the Lord was pleased to set it on, he could not be brought to humble himself; thus it is, sin puts an hard task upon a man; a man may easily slip into sin, it is a merry way unto it; but when a man is once in, he cannot get out again, without tearing and rending, and abasing, and casting himself down before God; this is an hard task, and the soul shall find abundance of reluctancies, and the very thought of it deads the soul, unless the Lord be the more merciful.

A fourth reason why sin deads a man, is, because sin defiles the conscience, for sin is a dead work, and it goes into the conscience and defiles it, until it be purged by the blood of Christ. *Heb. 9. 14.* sin is a dead work, and the winding sheet of it is the conscience; presently as soon as a man doth iniquity, this dead work runs into the conscience; and catcheth hold, and this defiles the conscience, and puts guilt into it; and nothing in the world more deads a man then a guilty conscience; why because it knocks a mans fingers off from that which should enliven and quicken him, it makes him see that he doth defile Gods promises if he medle with them, *Isa. 38. 16.* the promises of God are the things by which men live; now when the conscience is guilty, it doth even knock a mans fingers off from the promises, it tells him this guilt must out first, before he can apply the promises, nay, the very hearing of the promises deads his heart, and this is the reason why good people

people, as long as they have not clear consciences, rather call for Sermons of judgement then of mercy; and their consciences say the promises doe not belong to me; I know God is an holy God, and his promises holy, and it is no meddling with them without holinesse; therefore when a man gives way to sin, he must needs dead his heart, because he defiles his own conscience; and therefore no wonder that there is so much deadnesse up and downe, when there is hardly a clear conscience in the Country; nay, good people, how lightly doe they deal in this case, and hinder their own life and quickning, because they have not a care to come before God with a cleare conscience!

The fifth Reason is, Because sin doth either utterly destroy, or mightily weaken all assurance of welcome with God; and therefore no marvel if it dead the heart; for if a man cannot look for comfort and entertainment with God when he goeth to him, it takes man off from that willingness to come into Gods presence, it makes a man shie of God, and of Jesus Christ, and his Ordinances; it makes a man that he hath no desire to pray almost, nay, sometimes he hath no heart at all; nay, sometimes he totally omits the duty, he is so afraid, he cannot goe to God without carnal feares and misgivings, and horrors; and this takes the heart quite off for a time, that he cannot pray at all; it is like a childe when he hath committed some villany that he knows his father knowes, he is shy of coming into his fathers presence, he is afraid to come where his father is, he knowes he shall be chid, and hear of his doings; so it is in this case; it is not thus with wicked and ungodly men; for they can look God in the face; but Gods own people, when they sin against God; it must needs take off that cheerful willingness to goe before God; that delight to be in his presence, that comfort in prayer; sinne makes it an irksome thing; sinne makes a man to have little heart to deal with God; for the heart doth not love to be caught by God in Satans company, or of any lust; as a servant cannot abide that his Master should take him in any villany or unfaithfulness; if he hath been unfaithful, it would kill his heart that his Master should take him in it; so it is with Gods children, let them sinne against God; it doth dull and dead their hearts, in regard of the throne of grace, it makes them have small heart to come before it: See it in *Jonah*; when he had fled away from God, and had put off Gods charge, and was gone downe to *Joppa*, and was shipped into the Sea, see whether he had any minde to pray, or call upon God or no; he had none in the earth; nay, he was afraid of God, and shy of his presence, he knew he should be upbraided; indeed when God laid it upon his conscience, then *Jonah* prayed; but he did not pray before that, if he did, it was as good as nothing: So it is noted of *David*, when he had committed his sins, he confesseth he roared to God, but we can hear of no prayer; but when God sent *Nathan*; then he could pray; it is the title of the 51. Psalm, *A Psalm of David when Nathan came to him*; then he could pray; but all the while sinne lay upon his soul, he could not pray; or if he did, he did but roar; he came before God with horror, and unbelief, and dismay, and had no comfort: Now when a man is privy to sin, what man that hath the knowledge of God, how ill God likes these courses, how ill he likes a mans pride and security, and neglect of worship and service; how can it chuse but the thought of these things should gall his heart? And thus we see for the general, that it is sinne that deadens mens hearts, when they give way to it.

Now for particulars, What are those sins that cause this deadnesse up and down? First, the niggardlines of people in Gods service, they will do no more for him then they must needs doe, whereas a quickened heart that loves quickning, will rather overdooe then underdooe, and will rather superabound,

2 Partic.

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Matth. 22.

a bound, then be wanting; there are many duties in Religion that we have no expresse text of Scripture for, for such a quantity, or such a measure, or such a time, or how often; as how often we should pray in secret every day, how often we should meditate, and how long at a time, how much we should give out of almes, how much we should doe thus and thus; the duty is commanded; but the quantity for time or frequency is not expresse in Scripture; there be a thousand things of this nature. Now a man that loves his own quickning, will rather overdoe in this case then underdoe; as it was vvith *Philemon*, *Phil. 21*. *Paul* you know was to entreat him to doe an act of kindness to receive *Onesimus*; now, saith he, *I know thou wilt doe more then I ask of thee, &c.* He would rather overdoe then underdoe: So it was with the *Israelites*, when God would have them offer to the building of the Tabernacle; he did not tell them how much, but they would rather overdoe then underdoe, *Exod. 36. 5*. They brought so much, that the Lord was faine to say *there was enough, and too much*: So it was with the *Macedonians*, *2 Cor. 8. 3*. *Paul* asked a little, they gave more: So it is with a man that loves quickning; if God bid him pray twice a day, rather then fail he will pray thrice a day; if God hath required some time in his service, he will rather give him more time then afford him smaller time; as *Christ* saith, If a man will have thy coat, let him have thy cloake also; as who should say, rather overdo then underdoe, if thou beest called to doe any thing for the glory of God, and the good of thine own soul, or the good of others; we should imitate God in this; God gives his people above that which they ask; so we should doe more then is asked: I doe not mean as if we could do more then God bids us; for God requires *all the heart, and all the minde, and all the strength*; but I speak of a frank and free heart; when he doth not know what measure God sets down in his Word, he will rather doe more then lesse; he will rather be with the forwardest then with the backwardest, if he love his own quickning; but when a man growes niggardly in Gods service, and will doe no more then needs must, and takes advantage that he may doe as little as may be, this deads the heart; because there is no expresse place in Scripture for prayer in this kinde, he will take any advantage in the world, for his own security, and worldliness, and littleness in Gods service, he lieth at catch; in this case this man sets open his heart to all deadness; therefore no marvel he hath no life; where is a man in town or country, that is like to *Philemon*, that a Minister may say, *I know thou wilt doe more then I say*? It were well if we could say, thou wilt do as much as I say; nay, it is come to this pass, we may say, I know you will doe nothing at all; I may bid thee doe this and that, but thou wilt do nothing at all; people will hardly regard the Communion of Saints at all, they will hardly regard secret prayer at all, they will heartily regard any of those duties upon which life and quickning so much depends; and this is one cause of the horrible deadness that is everywhere.

Secondly, Another cause is unwatchfulness; people doe not watch over their soules, and over their wayes, they doe not ponder their paths, they have not an eye to their wayes; this is a great cause of deadness of hearts; therefore here when *Christ* chargeth the Church of *Sardis* with deadness, *I know thou hast a name to live, but art dead*: In the next words he gives a remedy, *Be watchful therefore*; as who should say, here is the cause of thy deadness, thou hast not been watchful; if thou hadst been watchful, thou hadst escaped all this deadness; if thou hadst stoop upon thy guard, and looked well to thy wayes, this had never been; if a man be quickened at any time, the Devil lieth at catch; and if he doe not vvatch, he vvill be deaded again, as the Apostle saith, *1 Pet. 5. 8*. A man had need be vvatchful, else he can never preserve himselfe from the temptations of Satan; vvhen

when a City is beleaguered with the enemy, there are ever some Watchers and Scouts that lie in wait, that so if any danger be towards, they may give warning, lest it be surprized on the sudden; so when God doth good to our hearts, how should we keep watch over our soules; for we are beleaguered on every side, sometimes with presumption, and sometimes with despair; we are every way in danger, therefore we had need to watch; no sooner had *Eve* gone apart from her husband, and looked here and there, but the Devil took her presently; no sooner had *Noah* begun to taste the liquor of the grape he had planted, and delighted in it, but presently the Devil hooked him in, which he might have prevented if he had been watchful; the Devil is that *Nimrod*, that greedy hunter, that goeth up and down, and makes pits, and layes snares to catch soules, and if we doe not watch, we fall into them, *1 Cor. 2.13.* *Paul* saith, *I was among you with much feare*; he knew what danger he was in, therefore he was in much fear; if we did love our own quickning, and the cherishing of whatsoever grace we have received, we would watch over our selves; but where is this? generally all the world is fast asleep, even good men and all; the Devil may sow what tares he will, there is no watching in prayer and in hearing of the Word, and doing good duties; no watching in observing the Sabbath; no watching in company; no watching alone; what may not the Devil doe, when we are all as sleepy dogs, and love to snore? and dulnesse, and deadnesse, and blockishnesse, and worldlinesse, and unsetlednesse grows upon us to the utmost; there is no body watching against temptations, they may come flowing in like violent waters, there is no withstanding of them; people are like to *Saul*, that was marvellous finely quickned at one time, he would not goe on in his envy against *David*, he should not die by any meanes; no, his heart was so enlarged, that he bound his soul by a covenant, that he would be as good as his word, *As the Lord lives he shall not die.* *Jonathan* had used many arguments, and they so wrought upon him, that he could give the right hand to *David*, and all his malice was out, and *David* was a great man at Court again, *1 Sam. 19. 6, 7, 8.* But for want of watchfulnesse, within a little while the evil spirit came into him, and he would have murdered him again; so *Jonah*, when he had run from God, and God had humbled him, now he would never follow lying vanities any more; now he would goe to *Nimveh* and preach, let what danger would come; but by and by, not looking to himselfe, he is as much out of tune again as ever he was, as if he had never had these shinnings, he was overgrown with passions, *I doe well to be angry, even Jonah. 4. to the death*; I cannot tell which was the fouler distemper.

A third Cause of our general deadnesse, is the lownesse of Religion, which men generally content themselves withal; a low kinde of Religion, that will never reach half way to Heaven, that will never attain to any quickning; Religion, it is a very high thing, *Prov. 15. 24.* it is a thing alone, a man must raise himself aloft, when he means to come into the way of eternal life; it is an *high calling*, *Phil. 3. 14.* It is said of *Jehosaphat*, that *his heart was lifted up in the wayes of God*; *Jerusalem*, that is *above*; all godly soules that have true Religion indeed, are men *above*: Now people generally content themselves with a low kinde of serving of God, that doth not come out of the suburbs of Hell and condemnation; the suburbs of hell reach a great way, a man may goe even to heaven-gates, and yet be in the suburbs of hell; but to get into heaven, and escape hell beneath, is an *high pitch*; but men seek out a low way by the valleys, they think to come to heaven this way, it would choak most people to say, that *their conversion is in heaven*, as the Apostles was; that they are *strangers upon earth*, as the Patriarchs were; that they hate every sinne, as all godly men doe, that they

2 Chron. 17.

Gal. 4.

Phil. 3.

Pro. 15.

they go mourning all the day long under their corruptions and failings, and that it is the greatest grief of their hearts that they walk not according to Gods goodness, and that they use all means to get rid of their sins; that they delight in every ordinance, that they delight in Gods Sabbaths, and hunger and thirst after righteousness; it is the greatest desire of their souls and hearts to do thus; it would choak them to say thus, no they never attain it; this is the way of life that is above, but it is too high for fooles; therefore no wonder that men never come to quickning, for they are not in the way of life, for *the way of life is above*, and they grope after the things below, and have not their conversation above; now how can we look for quickning, when we do not go in the way of life which is above?

Fourthly, Another reason is the vanity of mens minds; this is the cause of horrible deadness, *Psal. 119. 37.* vanity when a man gives way to it, it doth horribly dead the heart; vain thoughts, vain speeches, vain expences of time, vain meetings together without benefit, these are deadners, they lock up mens hearts, and exhaust all the good, and all the sap of any goodness in them; 'tis true, the children of God may talk how things go in a far country in the Church of God and other places, and they may talk of their business in the world, and this may be like bottle-beer; when it is first poured out into the cup it seems to be all froth, but by and by it turns to good liquor again; so though these discourses about worldly affairs, and how things go are froth, if they go no further; yet if they turn to good substance, and are sanctified, and brought home to the heart, to edify and awaken, and bring a man nearer to God, now they are good where there is a good use made of them; but otherwise they are horrible instruments of death, and soul-murder among men.

Fifthly, Mutual example; we do even dead one another; for people are apt to look upon one another; Ministers upon people, and people upon Ministers, and Ministers one upon another, and if we be not much cast behind one another, we hope all is well with us; this is that which deads peoples hearts; whereas people should follow Gods light, Gods dealing with them, and not look upon others; and if we look upon others, we should look upon those that are quickened, *Luke 7. 44. seest thou this woman, &c.* there was a woman was quickened indeed, her bowels melted, her eyes were fountains of tears, her very soul was affected, she was quickened indeed; *seest thou this woman?* so if we will look upon others, upon the Saints of God, *seest thou this woman?* look upon those that are most quickened; but when we look upon others, and say, such a one doth so and so, and why may not I? I may do as well as he; when we do thus, this is apt to dead our hearts.

2 Tim. 4.

The sixth cause of deadness, is covetousness and worldliness; Christians that have been weaned from the world, so long as they keep their minds off from the world, and set them upon better things, they are full of life and quickning, and are able to pray and confer sweetly; but when as once they come to let in the world again, this doth mightily dead and damp their hearts, this doth wonderfully lay bolts and fetters upon their soul, that it cannot go on as formerly, as the Apostle shews, *1 Tim. 6. 10.* as soon as ever a man gives way to look after the world, presently, if he had any faith he erres from it, if he had any quickning before, he is now deadened; this deadened *Demas* his heart; for a time he was so full of life, that he was able to hold company with *St. Paul*, but when this came once to take possession of him, *Demas hath forsaken me*, he was gone, he was able to hold company with *Paul* no longer; worldliness will quickly take off all the affections, and all the quickning that was in the soul, it will presently fail, and die, and decay; therefore you shall see when the Lord would set down
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how dull *Ezekiel's* hearers were, and how heartlesse, he sets down this as a reason of it, *their heart is gone after their covetousness, Ezek. 33.* no marvel then they went not after *Ezekiel's* Sermons; for their hearts could not go after both at once; so long as their hearts were after the world and profits, they must needs be dead and untoward to the word of God; therefore the Apostle saith, *Eph. 5. 3. let not covetousness be named among you, as becometh Saints;* as who should say, it will utterly dead and kill all your Saint-qualities and dispositions that are in you, if you suffer your hearts to grow earthly; the damps of the earth as one saith, doth not more quench a candle and put it out, then the love of the world doth damp grace, and put it out presently; and this is the cause of that deadnes that is grown among us; we are grown worldly, and the world carries us away; we are all for the world, so that all our words, thoughts, affections, carriages, they are all little else but worldly; most people have many businesses abroad in the world, riding abroad into the world; but who takes that short journey into his own heart? people can tend business with every body else but themselves; they know what is done beyond sea, and the countries round about, and yet hardly any one marks how things go in his own soul, whither he goes backward, or forward; whither he gets, or loseth; every body can ask how others do, but no man looks how his own soul doth; people are grown at great distance from themselves; I speak not of drunkards or prophane persons, such as are absolutely dead in sins and trespasses, but I speak of Christians in whom we should look for life; we are grown strangers to our selves, we are out of our own reach, we are grown to a mighty distance from looking to our own estates and conditions as we ought to do; our minds are scattered up and down about other things; therefore no marvel we are so heartlesse towards God.

Seventhly, The next cause is idleness and spiritual sloth, when men let their minds go as a boat without a guide; the boat goeth uncertainly when it hath no body to guide and steer it; so people let their thoughts, and hearts, and minds run at all adventures; people do not take pains with their own hearts, and hold them to that which is good; we let our hearts be like the field of the sluggard, any thing may grow in them for all us; we do not look to our hearts, that we may have good things grow in them, and that we may fence our hearts from those things which may make us untoward in the wayes of God; if we have any stirrings at any time, we are like idle hufwives; when the liquor hath done working they forget to stop up the bunghole; so when men have any stirrings, then they are in motion and action; but when they are gone, they let their hearts get a vent and they are dead again, as if they had nothing at all; as *Solomon* shews, *Prov. 19. 15. though a man hath enough for the present, yet if he grow idle, when that is spent he will famish and starve, and die; the idle soul shall suffer hunger;* may be he hath something now; but if he be idle and sluggish, that may be all spent, and then for want of supply he may famish; so it is with the soul; though it hath something for the present, yet if it be idle, and sluggish, and slothful, and take not pains from day to day, it must needs go to wrack; when God gives us knowledge of sin, we should improve that knowledge to root out sin; when God gives us insight into graces, we should employ it, that we may get those graces; if God give us his ordinances, if he give us a Sermon at any time, we should presently work with it. As it is with a graft that a man cuts off to plant and set, if he lets it lie till it be dead, it will never grow, but if he presently plant it, it will take in the ground and prosper; so if a man would presently take a good motion when it comes, if he would presently take hold of a reproof or counsel given him out of the word of God, while it hath life in it, and works upon his heart,

the heart might receive much benefit; but when people are blockish and dull, they are not willing to take any pains, no wonder though they go down as they do, *Eccles. 10. 18. by much slothfulness the building decayeth, &c.* it is so in the spiritual building; if people be slothful, all gracious things must needs vanish away, and go out more and more; and this is a most grievous thing; it is generally among all people, nay, among the better sort; for wicked men that live palpably in sin, they are struck dead in sin, and never had any colour of life; but I speak of those that have had some kind of quickning, yet notwithstanding suffer themselves to be deadened through idleness; when we go to prayer, we do not put forth our selves in prayer, our prayers are dead; when we go to the word, we do not put forth our minds, and therefore our hearing is dead; our hearts are like to a sieve; when it is in the water it is full, but when it is once taken out again, not a jot remains; so it is while people are at a Sermon, may be they seem to drink in something, and their hearts are affected (yet these people are rare too) but when they are gone, all is gone, all leaks out again for want of stopping, for want of observing the things they have heard; this is the reason there is no more life among Christians, because they are so idle and sluggish; *thou evil and slothful servant* saith Christ; when a man is a slothful servant, he must needs be an evil servant; Christians will confess may be now and then of grace, but with such loose thoughts that there is no edification or quickning; nay, their hearts grow dull and sleepy under the same; how is it possible a man should get any quickning, or keep it without labour and pains? men must labour for it, as the Apostle saith, *give all diligence to make this sure*; it is said of *Paul*, that he followed hard after the mark; there is nothing can be done in this thing without labour; as it is with our outward callings, if a man will have a living in the world, he must labour for it; the earth will bring forth no fruit unless he till it, and take pains about it; so it is here much more; a mans heart by reason of sin, is cursed as the earth is, and it will bring forth nothing but weeds, vanities, fooleries, and vile passions, and inordinate affections, unless a man be still husbanding of it; therefore unless a man be diligent in this work, he can never be quickned.

Matth. 25.

3 Pet. 1.
Phil. 3.

Eighthly, In the next place, the neglect of secret duties is the cause of the deadness of our hearts in all duties of Religion; secret duties are the best quickners; when a man goeth alone, and serveth God alone, as it is spoken of *Peter*, when his heart was dead and untoward in the high Priests hall, if he had had any life, he would have stood for Christ; What if I be one of them? what say you to that? I am one, and I confess it, and if that be my fault, it shall be my fault still; but he was dead and had no life; now what course did he take? *he went out* (and went by himself) *and wept bitterly*; he went to a private and secret duty, to humble his soul before Almighty God; when a man is sick and would recover his health, he goes and betakes himself to a chamber, and shuts the windows, and will not let the air come in; so if a man would recover life and quickning, the saving health of his soul, he must take himself to his chamber, and privately deal with God concerning his own soul, as the Prophet speaks, *Zech. 12. every family apart, the house of David apart, and the house of Nathan apart*; when *Jeremiah* would humble himself before God, *Jer. 15. 17. I sate alone*, saith he; so even go and sit alone.

Matth. 26.

But you will say, are not publique duties better then private? 'tis true; they are so, when we may have publique duties as on the Sabbath day, or any other day, when we may go to publique ordinances, then to go to private duties, to private prayer, &c. this is to despise Gods publique worship; but if we be not diligent in secret duties, in private calling upon God, if we be not frequent;

frequent in these, all outward duties of Gods worship will do us no good; the preaching of the Word will do us no good, except we preach to our selves; the prayers in the congregation will do us no good, if we pray not in our closets; now when men neglect private prayer, and seeking of God; when a good motion comes into their mind to seek God in secret, they put it off, they will do it anon, they shall have more leisure another time, and if they do it, they do it lothly and hoverly, even so, so, they do not do it roundly and thoroughly as they ought to do; this deads their hearts, *Lam. 3. 28. the Church sate alone*; that is the way to be quickned; if a man did love quickning, he would plot and study to be alone, nay, he would search all the corners of his house for privacy; if he did love his own quickning, he would do thus, he would be frequent with God in secret; it is noted that the greatest work that ever *Jacob* did, it was in private, *Gen. 32. 24. he had sent all his company away, and dispatched them over the brook, he was left alone, and so went to tug with God all alone, and there wrestled so hard, that he would not let the Angel go until he had blessed him*; so this were the way for people to take God aside, and go between him and them, and there afflict their souls and acknowledge all their vilenets, there to be instant with him, and look up to him and bless him; as it is noted of our Saviour Christ, he would shift out of the way many times, and go and pray alone, *Mat. 14. 23. We may do that when we are alone, that we cannot do in any company; we may speak that in private, which is not fit for the Wife, or the brother to hear*; a man may do that alone, which he is not able to do when he is in company; how many secret arguments hath a man to move God in private? many secret businesses that only God and his own soul knows off: so that if he would be diligent in private duties, he knows not what good he might do to his own soul: Now the neglect of this blessed Ordinance of God, of seeking of him in secret, is the cause of this deadness; nay, the want of this duty is the cause why publique Ordinances do us no more good.

Ninthly, The next cause of deadness is the not looking after inward duties in a mans own brest; spiritual life and quickning is an inward thing, and it is inward duties that must cherish it; and the omitting of these duties doth most destroy it and let it die. I say inward duties; outward duties it is more easie doing of them; as for a man to pray, and hear, and receive the Sacrament, and externally to observe the Sabbath, or outwardly to confer and sing Psalms, and read a Chapter; these outward duties a man may do them with more ease; nay, hypocrites may do them, and do do them, and yet never come to life and quickning; they do them after their manner; but there is no man can do them aright, but they that are quickned up to God; but I say men may do this, and never be quickned; but now there be inward duties, and these are the main quickners of the heart, and the carelessness of these is a great cause of deadness; but what are these?

It is the setting of God before a mans eyes, thinking when he goeth up and down of God, of his holiness, of his precepts, of the danger of being under his displeasure, and of the happiness of being in his favour; it is for a man to be striving against temptations, and opposing his own wickedness; if sin rise up at any time, to bear it down; these be inward duties, which no man can see; if a man were in the market cross, he might do these duties and no man see him; no man can tell what a man thinks, what he is doing in his bosome; now I say, if a man would be careful of these inward duties, what a deal of good might he gain? these inward duties are they that raise up quickning, *Mal. 2. 15. take heed to the spirit*; many take heed to their lips, they will not speak; and to the outward man, they will not do evil; but *take heed to your spirit, Eph. 5. 19. speak to your selves*, saith the

Apostle, we speak, maybe, to others about God; this is an outward duty; but we should speak to our selves; if a man loved quickning, he would reason the case with his own soul, and speak to himself, and ever and anon upon occasion retire into his own bosome, and recoil upon his own heart, and commune with himselfe; this is it, to be inwardly resisting the Devil, and cherishing of good motions; this is an excellent thing, and nothing deadens a Christian so much as the neglect of these duties. It is observed of *Nehemiah*, when he was speaking to the King, he was doing of an inward duty at the same time, *Neb. 2. 4.* At the same time that he spake to the King, he was careful of the inward duty to speak to God to blesse him, and to be with him: So when *Moses* was exhorting all *Israel* to believe in God, *Exod. 14. 13, 14.* At the same time when nobody knew what *Moses* did, he was doing of an inward duty, he was crying to God; as the Lord saith, *ver. 15. Moses, why criest thou unto me?* This was when he was conversing with *Israel*, and talking with them; these inward duties may stand with any duty; they run along in prayer, and hearing of the Word: they run along when a man is in company, and when he is alone; when he is at home, and when he is abroad; when he is eating and drinking; these inward duties, if men would make much of them, it would make a man to have a gracious living heart. Now what should ayle us but that we may doe these duties? we have no excuse for the not doing of them; when we are in company, what should ayle us but we may think thus? I will take heed now, I will not speak words that my heart may reproach me for afterwards, I will behave my selfe as I ought; though a persecutor of Religion were in company, can he know these thoughts? No man can persecute or mock him for any of these; a man may think as good thoughts as he will, if he hath an heart to them; and this will keep up a mans quickning; when a man goeth abroad, what should hinder but he may be employed in inward duties, considering seriously, and thinking solemnly, how it stands between God and his soule? what shall hinder a man from these duties? Now the neglect of these is the cause of the deadnesse of mens hearts; people come to Church, and hear Sermons; but what do ye do within? do you set up Gods Ordinances in your bosomes? do you set up a Christian watch in your bosomes? and prayer in your bosoms? how do you go up and down all day long? is heaven in your bosoms? is the fear of God in your bosoms, preserving and keeping of you? This is that which will quicken you; and a man can never be quickned, if he make not conscience of this.

Lastly, Another cause of deadnesse, is peoples contenting themselves with what they have attained unto; if they have gotten any thing, they are apt to set up their staves there, and content themselves as if all were well; this is the cause of the deadnesse of peoples hearts, because every little sufficeth them; if they have but any hope that they are of God, and fear his name; if they finde they have any thing in them, they are apt to be secure, and not to be earnest to grow in grace from day to day. Now when this gets into a mans heart, it will dead him presently; therefore the Apostle, when he perceived many of the *Hebrews* deaded their hearts this way, he shakes them up, *Heb. 6. 1. Leaving the principles of the doctrine of Christ, let us go on unto perfection:* As who should say, Let us on, on, for shame unto perfection, let us proceed further, let us not ever be learning and never come to the knowledge of the truth; let us not be ever laying a foundation, and never building thereupon; let us not be ever going about repentance, and faith, and the first principles of the Oracles of God, and never come to perfection: This is the effect of the Epistles of *Peter*, that people should not content themselves with what they have, but that they

they may grow and goe forward; *Desire the sincere milk of the Word, that you may grow thereby*, 1 Pet. 2. 2. and *grow in grace*, 2 Pet. 3. 18. He is beating upon this, that no man should content himselfe with any measure already attained; if he do, his heart will be deadened, and made dull and blockish to all goodnesse; and this is another cause of the deadnes of peoples hearts, they are at a stay, they are at a stand; every man (may be) would be a good Christian, and a childe of God; and if he can get but any hope that he is a childe of God, now he is safe, and now he goeth dully and blockishly on, if he can but hold there; and if he hath any fears that he is not right, then may be he begins to stir himselfe a little; but as soon as ever he gets any hopes again that he is right, he goeth on in a blockish manner, and passeth over holy things otherwise then he ought to doe; and then if any spurs come into his conscience, and awaken him, may be he stirs again, till he gets up a little hope that his conditio[n] is good, and then he falls off, and grows as secure again as he was before; and this deads the hearts of people.

I come now to the meanes how a man may be quickened, and the first is this. If we would be quickened, we must believe in the Lord Jesus Christ, we must goe to him (I speak now to good people) if you would be quickened, you must goe and fetch it from the Lord Jesus Christ; he is a fountain of life opened unto all that come unto him; *I am come* (saith Christ) *that they might have life, and that they might have it more abundantly*, John 10. 10. Christ is not only come to quicken the dead, and raise them up that they may be alive towards God, barely, and nakedly; but he came to make all his people lively, that they should have more life and quickning, and be more enlarged in grace; he came not onely to work the thing, but to work a growth and increase of it more and more: Now if you would know how to come by this life in Christ Jesus, the only way is to believe in Christ, *John 7. 38 He that believeth in me, out of his belly shall flow Rivers of living water*; there shall be rivers of spiritual life in that man, that shall never be drawn dry; so then, doe any of us stand sticking at this, how shall we be quickned, and shake off this deadnes that is in us? I say, look up to Christ, and labour truly and unfainedly to desire him, and hunger and thirst after him; if we did search after Christ, wee should be quickned presently; there is no man is dead, but he that hath no care to look after Christ, and desire him; if we would have Christ, if our hearts be open to him, if we doe but desire him, and long for him, if we have but these groanes, and outgoings in our souls, oh that I had but Christ shed abroad in my heart! if I had him, I should have life and quickning; if I had him, I should have right and title to all Gods heavenly comforts; if our hearts did but goe up and down longing after Christ, this is the way to attain to quickning. *Isa. 55. 1. Ho everyone that thirsteth, come ye to the waters, &c.* Come, and ye shall have waters that shall never be dried up; the want of faith is the cause of hardnes of heart, and of deadnesse; as our Saviour Christ, when he saw they were dead, *Matth. 16.* he did upbraid them *with unbelieve*: if a man did but once believe, if a man did but truly cast his soul upon God, if he had but once his eyes opened to see the vanity of all other things, to see the danger of sinne and iniquity, the misery of all unregenerate people, and to see the worth of Christ, and the infinite goodnesse of God in Christ, what an admirable pearl it is to enjoy him; how it is better then life it selfe, better then the whole world, yea, then thousands of worlds; if a man did but see this, and had his heart affected with this, to be drawn to Christ, and to have his heart and minde run after him, to be possessed of him, this is faith; you that would know whether you have faith or no, if you had all the faiths in the world, you are Infidels

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quickning.
1. Means.

infidels without this faith; but if you have this faith, you have true faith; if you have a heart running after Christ, minding him, and longing for him, and casting your soules upon him for all good, accounting this your principal, and total, and main good, and accordingly affecting this, these are the works of faith; and if you have these works, you may be quickened; believe in the Lord Jesus Christ, set your hearts upon him, and seek after him, and you shall have all manner of good, even life itself.

Second means The second meanes is, a careful learning of the Word of God preached. When the *Corinthians* were marvellously blocked up in their minds and hearts, and were straightned in good things, *2 Cor. 6. 12.* mark what the Apostle saith *v. 11.* *Our mouth is open to you.* &c. as who should say, In our Ministry there is abundance of grace, abundance of life, and largeness of heart, abundance of gracious things; all manner of good things we bring with us in our Ministry; peace, and comfort, and hope, and all the promises of God, and all the rich treasures of Jesus Christ; we come with our armes full; *you are not straightned here, but you are straightned in your own bowels;* as who should say, you may be enlarged sweetly by our Ministry; we deliver unto you abundance of grace and mercy, and abundance of supply; all those deadnesses, and lockings up of heart in you, would be healed by the Ministry of the Word; so may, I say, if your hearts are locked up, certainly it is for not taking what the Word offers; if you would come hungerly and greedily to the Word of God, with an heart desirous to be edified and instructed, and to apply what the Word speaks to your soules, certainly you shall here meet with abundance of grace and life; for the Word is the Word of life, and the Ministry of the Word is the Ministry of the Spirit of God and life, so that the deadness of all people is meerly from their own bowels; *you are not straightned in us,* saith the Apostle; no, in the Ministry of the Word is abundance of life.

The third meanes is, A careful shunning of all those causes of deadness which we named formerly; we must take heed of sin; for if we give way to sinne, it will dead the heart, it will make a man shy of God, and put a man to woful tasks, and breed lothness to goe about duties; it will make a man to have a guilty conscience, and dead a man that way; it will grieve the spirit of God, and quench all the operations, and sweet influences, and gracious motions of the Spirit, that the sweet liveness of his workings will be gone away; if a man give way to sinne; if he give way to the world, or slackning in a godly course; if a man give way to pride or vanity, or any sin; this will dead the heart, a mans heart will presently be deadened, if he give way to the Devil, and to his temptations; In particular, you must take heed of niggardlinesse in Religion; they that love quickning, must labour for a frank and free spirit, that will rather overdoe in Gods service then underdoe; as long as a man hath a free heart, he shall have a quickened heart; therefore labour to preserve it; doe as *Philemon, I know thou wilt doe more then I say.* Paul knew he had a free spirit, that if he commanded him a little, he would doe more; he would rather overdoe then underdoe; our Saviour Christ calls for this free spirit; *If a man take thy coat, give him thy cloak also;* rather overdoe then underdoe in any good thing; have a free heart; if God bid thee pray, pray three times, five times a day, rather then not often enough; there be many duties that God doth not set down how often, and how frequent, and how long; now labour for a free spirit; rather do twice as much, then underdo.

Again, Take heed of lownesse of Religion, of taking up a low, and base, and mean kinde of Religion, that will not reach the Kingdome of God;

God ; there is a low kinde of Christianity, that wil not be able to attain to salvation ; a low faith, that doth not make a man to have his conversation in heaven ; a low repentance, that reacheth not to mortification ; a low profession of Religion, that comes not to the power of Godliness, *Prov. 15. 24. The way of life is above* ; it is an high thing, therefore take heed of low Religion ; for people think that any kinde of righteousness will serve turn ; if they have but a little Reformation and Religion, they presently think this is godliness ; but let us take heed of this low Religion, that will never do the deed.

Again, We must take heed of want of Watchfulness ; we must set up a gracious and Christian watch in our hearts from day to day ; when the Lord had found fault with the Church of *Sardis* for being dead, in the next words he bids them *be watchful* ; as who should say, the want of this watchfulness, and looking to your selves, and having a care over your thoughts and affections, lest you should be drawn aside, the neglect of this is the cause of all deadness.

Again, We must take heed of vanity ; as *David* saith, *Psal. 119. 37. Turn away mine eyes from beholding vanity, and quicken me O Lord.*

Again. We must take heed of covetousness ; for we shall never have any gracious work upon us, if we give way to it.

Again, We should take heed of slacking and abating private duties ; we should carefully call upon God every day in secret, when there is no body by but God and our own souls ; if we finde backwardness to this duty, know it comes from the Devil, that would drown us in perdition if he could ; therefore we must resist him, and goe about it ; for certainly otherwise we cannot be quickened.

Again, We should take heed of slighting inward duties, the holy ordinances of God in our bosoms, holy meditations, gracious strivings against corruptions when they arise, setting the Lord before us, seeking Gods presence in all places ; we must have a care we have gracious purposes, and endeavours, and strivings inwardly in our bosomes.

Lastly, Let us take heed of contenting our selves with any pitch we have attained ; but still labour to grow in grace, lest we fall short, and never enter into Gods rest.

The next meanes is to be earnest with God to quicken our hearts ; to pray to God for his grace, that God would be pleased to put life into us ; we should make *Elijahs* prayer, that prayed to heaven for fire to come downe upon the sacrifice ; so pray earnestly to God to send down his celestial fire into thy heart, to warm thee, and heat thee, and stir thee up to that which is good ; as the Church doth, *Psal. 80. 18. Quicken us, and we will call, &c.* Of all Petitions under heaven, we should pray most of all for life, next unto the glory of God, and the salvation of our souls (nay indeed, as the very means for both) we should pray that God would quicken us ; into all our prayers let us put in this Petition, that God would quicken us ; evermore to have it as the standing desire of our souls, and the daily request and suite we have at the throne of grace that God would quicken us ; there is no grace we have more need of then this ; and indeed it is that which sets all other Graces awork ; if we did know how ready God would be to welcome such a suite, we would be more ready to pray to God for it ; there is no man so tenderly welcome to God, as he that prays for quickning ; the more he is weary of deadness and common professing of God, the more welcome to God ; he would faine fear God indeed, and please God indeed ; when a man is possessed with deep studies how to attain to this, this man is a welcome man to the throne of grace ; therefore let us stir up our selves to this ; there is no mercy better then this, that God should quicken us, *Psalme*

119. 156. *Great are thy tender mercies, quicken me, O Lord!* He takes here quickning for all Gods gracious mercies and tender compassions; he takes the quickning of his heart as a gracious effect of Gods infinite mercy to his soul; if we had but this, how welcome would good duties and opportunities of doing and receiving good be unto us?

5. Meanes.

The fifth meanes is to be diligent, and to take earnest and effectual pains in this work; and in all Christian duties, in all the worship of God; there is a secret blessing of God upon those that take pains, even in the meanest calling; you shall have poor Widows that have four or five small children to keep; yet being painful, it is a wonderful thing what a blessing of God is upon them, that they make a shift to live, and never come to trouble the Parish; such a blessing of God there is upon the diligent, as *Solomon* saith, *The hand of the diligent maketh rich*, Prov. 10. 4. So it is in regard of spiritual life; there is a secret blessing of God upon the men and women that labour, and are diligent about the meanes of grace, and are careful to take paines to have them made profitable to their souls; upon those that are diligent in prayer, and striving against sin, diligent in hearing of the Word, diligent in partaking of the Sacrament when it comes, and diligent about the Sabbath, that they may not lose the benefit of it; it is a wonderful blessing that shall accompany such men; they shall thrive in grace, when as others shall be like *Pharaohs* lean kine, that devoured all their fellows, and yet were lean and ill-favoured still; it is not the greatness of a mans comings in that makes a man rich, but the well-managing of it; there is many a rich Heir comes to poverty, when as another that was never born to a foot of Land, yet with pains, and labour, and industry, is well able to live, and give more to any good use, then twenty base idle fellows; let a man hold but a little ground, twenty acres, he may grow more rich upon it, being a good husband, then another man that holds twenty times as much, and is a spendthrift, and lazy, and careless, and never looks how business goes forward; there is a blessing of God upon labour and industry, as *Solomon* saith, *Prov. 13. 11. He that gathers by labour shall increase*. So it is here; it is not he that lives under the best Ministry, that is most quickened, but he that lives under a poor Ministry, and is diligent, he is better then hundreds that live under the powerfull Preaching of the Word, and never are carefull to improve it. It is noted of *Johns* hearers, that many of them had more life, then they that sate under Christs Ministry: It is noted of *Job*, though he dwelt in *Midian*, where was no meanes of grace, yet he had more grace and life in his heart then almost all the Church of God that dwelt in *Zion*; there was hardly a man in all *Israel* like *Job*; *Paul*, though he came into the Vineyard after all the Apostles, yet by his labour and diligence he gat before most of them all; so a man that sits under the Ministry, and takes pains with his heart, that the Sermons he heares may do him good, that he may be the better for them; if a man labours to get good by the Sacrament, to get good by conference; if he labour to have every Ordinance of God made profitable to him; this man, with a little grace, shall grow more then thousands that goe on idly, and yet have more helps then he; therefore if we desire to be quickened, let us be diligent, and take pains, and not go with our hands in our bosomes, like *Solomons* sluggard.

6. Meanes.

Sixthly, Another means is to exercise that grace we have; there is never a man in this Congregation hath so little grace, but if he did exercise it, so far as it would goe, who knows how much quickning he might quickly have? which of you do not know that there is a God? and that there is a Heaven, and an Hell, and the Principles of Religion? if you would but make conscience to make use of all the checks of conscience, and the know-

knowledge you have, if you would but make use of the relentings you have now and then, and the motions you have now and then, if you would but make use of them, and exercise them, this is the way to quicken you; let a man have but a little knowledge, and let him exercise it and improve it, and frame his life an^d conversation accordingly, knowledge shall be multiplied to this man; and so again, let a man have any relentings, any meltings now and then at a Sermon and exercise these, strike while the iron is hot, and put them to the utmost, this is the way to be quickned; as it is the saying of one, Every thing is increased with the exercise of its own kind; as it was with the bread in the Disciples hands, while they were distributing of it, it increased; so it is with the graces of Gods spirit, peculiar and saving graces, and common graces; let a man exercise the graces of Gods spirit, this is the way to abound in them, and to have them quickned and strengthned, and made more and more operative in a man; therefore let us exercise all the graces of Gods spirit, and improve them all; grace is like a snow-ball, the more it is rouled up and down, the bigger it grows; so let a man but go and improve all the graces of Gods spirit that he hath bestowed upon him, there will be addition to every one of them; by repenting a man may learn to repent; and by relenting, a man may learn to relent; and by striving against sin, he may learn to strive against sin more and more.

The last means is to consider the examples of the worthies in all ages, and such as are even in our dayes, we should consider these, and these will quicken us up to be more forward; when St. James would quicken up the Christians to whom he writes, to waite with patience the coming of the Lord, he quickens them by the example of Job, and the Prophets; so when he would quicken them up to prayer, he presseth them by the example of Elias, *he was a man as well as we, saith he, and had the like passions; yet he prayed when the heavens had been shut three years and six months, &c.* Consider this; the zeal of others may provoke us; specially if we set it before our eyes, we should think with our selves, What he so believing, and I so full of doubting? he so lively, and I so dull and blockish? he so affected, and I so untoward? this should shame us, and provoke us to stir up our selves; by looking upon such, especially upon those that have taken up the profession since we did, and yet have gone beyond us; it should awaken us; this is an excellent means to quicken us; as our Saviour Christ, when he would exhort his Disciples to suffer persecution, saith he, consider the Prophets that were persecuted before you; so if we would be quickned up, we should look upon the Saints that have been quickned before us, that we may have their grace and comfort.

We come now to the last thing, and that is to perswade you by some Motives to shake off this deadness; Motives are special things to quicken up a man; the Apostle when he would quicken up the Corinthians to love, he useth divers Motives unto them; the first is taken from the collation of love, with all the extraordinary gifts of Gods spirit; he shews, without love, they are all nothing, *though a man had all knowledge, and all faith, so that he could remove mountains, and had not love, it were nothing*; so that you see love is an excellent grace, 1 Cor. 13. 1, 2, 3. Another Motive he takes from the effects and adjuncts of love, *love suffereth long, &c.* from the fourth to the seventh verse. Thirdly, He useth another Motive to shew how love doth generally surpass most graces in the endurance of it; *Prophecies they shall cease, knowledge that shall cease and be done away, but love that shall never be done away*; love never faileth. Lastly, He compares it with the cardinal vertues, with the principal graces, namely, faith and hope, and shews how love is beyond them; hope edifices a mans self, but love edifices the whole Church of

of God; faith and hope must vanish, and will not go into the Kingdom of heaven with us, but love it doth alwayes accompany us; so that you see the Apostle is careful to use motives to quicken up people to that which he exhorts them unto; the Scripture as it doth bid us do a duty, so it useth motives to quicken us up to the doing of it.

And again, When it forbids any sin, it useth motives to take off our hearts from that sin; as when the Apostle would disswade from the unworthy receiving of the Sacrament, what abundance of motives doth he heap one upon another to terrifie us from it? *1 Cor. 11. 23. &c.* the first is from the institution of the Lord Jesus Christ, *I have received of the Lord that which also I delivered unto you, that the Lord Jesus, &c.* as who should say, what will you prophane his institution. Secondly, From the time when he instituted it, *the same night he was betrayed;* in his agony and in the midit of his sorrows he thought of your good; & will you prophane such a mercy & blessing? Thirdly, From the nature of the Sacrament, *it is the Sacrament of the body and blood of the Lord Jesus Christ;* and will you not reverence that? Another is from the end of the Sacrament, *it is to shew forth the Lords death till he comes;* therefore how should we have a care of this? that we may come to the Sacrament in a gracious and reverent manner, duly meditating what it is, having a lively apprehension of the Lord Jesus Christ, and to keep a constant memory of what he hath done for us. Another is from the greatness of the sin of unworthy receiving, *he shall be guilty of the body and blood of Christ;* again, from the danger of it, *whoever eats and drinks unworthily, eats and drinks damnation to himself;* again, from the particular judgements that God had inflicted upon that town, *for this cause many are sick among you, and many sleep;* and questionless it is for this cause, for your unworthy receiving of the Sacrament; you see what abundance of motives he brings for this; now I say if Motives be good in any point, look whatsoever we exhort people unto if it be good to use Motives to stir them up to it, then much more in this point; in the point of deadnes to shake it off, in the point of quickning that they would labour to get it; and indeed when a man useth Motives to faith and repentance, it is not only to get that, but to quicken them up to faith and repentance; when a man spurs a horse, it is not only to make him go, but to quicken him up to go; we are all dull and careless and blockish; now Motives serve to stir us up, *Eccles. 12. the words of the wise are as goads* to provoke and stir up people.

i. Motive.

Well then, The first motive shall be this, to consider the woful ingredients of this sin of deadnes, the horrible sins that are contained in it, what a compound of spiritual diseases are in this sin.

First, There is a dulnesse and blockishnesse of mind, dull and heavy to learn any thing that is good; as it is said of the Jews, *Acts 28. 27.* when a man hath an unteachable mind, though he be never so long under the word of God, it cannot strike into his heart, and enter into his understanding, his mind cannot feel the weight of divine truths; take outward truths of profit and pleasure, a man may lead him up and down with these truths, he feels weight in these; but for the word of God he hath no understanding in that; may be he can tell what the Ministers say, and talk of it; but for the weight of divine reason, the mind is blockish to this; men are like to a blockish scholler that hath gone seven years to school, and yet is not beyond the primmer; so when a man shall sit so long under the Ministry of the word, and yet be a stranger to it, as if he had never heard of it; he hears discourses of faith, and can speak of it, and talk of it, of the letter of it as well as the best believer, and yet is as blockish to go about it as can be; what an horrible thing is this? that the truth should come to a mans mind, and a man should be dull to conceive it.

Secondly,

Secondly, Another evil is awkeness and averteness of heart, listlessness to the wayes of Jesus Christ; as Christ saith of the Jews, *Mat. 15. 8.* their hearts cannot be pulled to that which is good, their hearts are untoward, and have no list or disposition that way; even as if a man should go about a thing that he hath no heart to, so people go about prayer and the hearing of the word, as if they had no heart to it; they have no heart to prayer, they have no heart to think soundly of God, and of their latter end; they come to duties, but their hearts are a thousand miles off.

Thirdly, There is senselessness of conscience, it is not tender of little sins, it feels them not at all; and as for great sins, it feels them but a little; may be peoples consciences find fault with them from day to day for doing what they do, and tells them they ought not to do it, but yet they will not leave their sins; it tells them thus and thus they ought to do, but it hath no power to make them do it; may be it accuseth them, but they are never the better, peoples consciences are dull and blunt and have no force at all.

Fourthly, For coldness and lukewarmness of affections; the affections of a man are not set upon God; they pray without affections, and hear without affections. the doctrine of eternal life doth not affect their hearts; hatred of evil is cold, and love of God and goodness is cold, as Christ saith, *the love of many shall waxe cold*, and so their desires are cold and languish and come to nothing; we can find tears for other matters, but not for our sins; we can have our affections soon stirred when our selves and our own wills are crossed, but God may be dishonoured a thousand wayes, and we never grieved or moved at it; so when we hear a fine story, and carnal news, this delights; but when we hear the word of God, the truth of God that concerns our eternal well doing, we are not moved, or affected at all with that.

Matth. 24

Fifthly, Another ingredient of this sin is the weakness and faintness of endeavours; if people have any endeavours, any kinde of putting themselves forth to that which is good, it is with faintness, as if they cared not whither they went about it yea or no; as *Solomon saith, Prov. 13. 4.* people desire mercy and pardon, and would have hope and salvation, and the Kingdom of God, but will not be at the cost and charges they ought to be at for these things; this is nothing but the deadnesse of our hearts.

Lastly, That same dulness and drowsiness of the whole man; though men be careful enough of outward things, yet how careless are they of their souls? were our hearts broken and contrite under these things, we should be soon quickned; as the Lord saith, *Isa. 57. 15. I revive the spirit of the contrite one*; so God would revive us if we were sensible of these distempers of ours; if we would humble our selves before God, and plead to him for help, he would help us; but when we do not lay these distempers to heart, and seek out to God for redress, no marvel though we are dead and dull still; well then, is it so? that there are so many horrible ingredients in this sin of deadness, then how should we labour to sing it away, and use all means to be quickned? the Apostle being to dissuade from following the will of the Gentiles, he useth this very argument, the abundance of the vile ingredients that is in the will of the Gentiles, *1 Pet. 4. 3.* so you may see how the wise man dissuades, *Prov. 26. 25. when he speaketh he saith, believe him not; for there are seven abominations in his heart*: so let us think there is seven abominations, yea seventy times seven, abominations in this sin of deadness; therefore let us look out that God may help us and quicken us, and revive us in all our wayes.

The second motive is to consider that as long as we are dead we cannot pray;

pray, *Psal. 80. 18. Lord, quicken us and we will call upon thy name*; as who should say, Lord; we are not fit to pray and call upon thy name except thou quicken us; therefore quicken us, that we may call upon thee: So Ministers cannot preach unless they be quickned; as *Dr. Ames* tells a story of a godly man of *France*, there was such cold preaching that he was fain to go out of the Town to sit under a powerful Ministry; therefore we cannot preach if we be dead; the Scribes and Pharisees preached without Authority and life, they were dead, and therefore had no authority in their preaching, but Christ preached with Authority; if we were quickned we should be the better able to preach: So again, you are not able to hear unless you be quickned; a dead heart may hear a thousand Sermons, but what doth it work upon them? even as good as nothing; if *Paul* or *Apollos*, or an Angel from heaven should preach to us, unless God quicken us, all is nothing; nay, Christ tells us, that his own Ministry, and *Johns* Ministry, there were not two such in all the world again, yet how dead and fruitless were they? *whereunto shall I liken this generation?* &c. *Mat. 11. 16.* &c. the meaning is this, *John* the Baptist he came mourning and in a doleful manner, fasting and afflicting himself, and crying out Repent; he mourned but none would relent; Christ he came piping, he came in another manner, he came eating and drinking, and he preached gracious things, the Kingdom of God and the acceptable year of our Lord; now saith he, *you have not daunced*, all these things have not affected your hearts a jot, you are as blockish as if you had no Ministry at all; as Christ saith, *Mat. 8. 22. let the dead bury their dead*; what doth he mean by that? he means those that are dead in their souls; those that are dead in their spirits and souls, they are fit for dead employments and nothing else; the coherence was this, there was a man came to Christ, and was willing it seems to be the Disciple of Christ; but oh sai h he, *first I pray thee, let me go and bury my father*; bury thy father? saith he, any man may serve for that, *let the dead bury their dead*, those that are fit for nothing else may do that; but if thy heart be alive, thou art fit for me, thou art fit for spiritual employments; but when a man hath a dead heart he is fit for nothing; as Christ, he gave the bag to *Judas*, he was the fittest man for that; so let a man be in office, if he be dead, he hath no heart to punish sin, no not so much as to use his faithful endeavour to root it out; nay, he will pull down the guilt of the sins of the parish upon his own soul, rather then he will stickle a little for God, *Judg. 4. 8.* how backward was *Barak* to go against the enemies of the Lord? *if you will go, I will go*, saith he to *Deborah*, otherwise he had no heart to go; so *Esther*, how dull was she to stand for the Church of God? she would let the Church be ruined rather then she would go and speak to the King in the behalf thereof, but that *Mordecai* stirred her up soundly; now is not this a sufficient motive to stir us up to labour for quickning? how can we do the things God calls for, from day to day? we should stand for him, and call upon him, and set up his worship in our families; we should fear his name, and set him before our eyes, and fight against sin, and labour to please him in all our ways; now without being quickned we are fit for none of these things; now what a woful thing is it when we shall not be furnished to every good work as we should, and fitted to do that which God requires of us; therefore let us shake off this dulness and blockishness of spirit.

3. Motive.

Thirdly, Another motive is this, we can have no true sign at all to our souls, that we have any true grace at all as long as we are dead; when Christ is said to give a man grace, he is said to quicken a man, *Joh. 5. 21.* conversion is called the life of the dead; a mans repentance is no better then the repentance of a reprobate, unless it be repentance from dead works, and repentance unto life; if a man hath faith, it is not the faith of Gods elect if it doth

doth not quicken him, *I live by faith, saith Paul, Gal. 2. 20.* justification is communicated only to a man that is quickned; God together with justification doth quicken a man, he doth revive him and make him alive towards God; nay, we have no argument that we have our sins forgiven us, unlesse God hath quickned us, *Col. 2. 13. he hath quickned them, having forgiven them all trespasses*; when God forgives the trespasses of his people, he doth quicken them, he takes away the dulness of their hearts, and the blockishness of their minds, and the senselesnes of their consciences, and their awkwardness and untowardness to that which is good; he doth quicken them up; every man hath life, for we see how lively men are in seeking after their profits and pleasures; people have life enough, but it is upon things here below; and they have affections enough, love enough, and hope enough, and joy and delight enough in the world, but they are set upon carnal things; but if grace comes into the heart, it is the vigour of the heart; now as long as we are dead and dull, what sign of grace can we have? if we have grace, yet we cannot have any proof and comfort of it as long as we are drowsy and dull; 'tis true, no man can have any grace but he hath some life; but if he doth not quicken up himself, he hinders himself of the peace and comfort that otherwise he might have; hence it is that the conscience is troubled, and people are unsetled, and are so full of fears to dye; hence it is that people are so like to the sea, the waves whereof cannot rest; their minds are unquiet and unsetled; it is for want of quickning, if we were quickned we should have great peace come into our souls.

Fourthly, We cannot grow in grace unless we are quickned; as long as we are thus dull and heavy and lumpish to the things that are good, we cannot grow in grace. *Hos. 14. 7. they shall revive as the corn, and grow as the vine*; first they shall revive, and then grow; first God quickens a man, and then he makes him grow; the *Philippians* love was dead to *Paul*, afterwards it quickned again; now saith he, *your love flourisheth, Phil. 4. 10.* now their hearts were quickned, it began to grow; but when a man hath a dead heart, how can he grow? as he saith, *Joh. 15. 4. can the branch bear fruit without the vine?* so may I say, can a mans heart grow in goodness without life? it is only a living creature that can grow; if a plant be once dead, it withers away and cannot grow; if a man have a dead heart, though he should hear lectures and sermons every day, he would never grow, he would be never the more holy, never the more godly; if he should have family prayer, closet prayer, yet if he should be dead, he should have never the more ability against his temptations; though the ordinances of God be admirable helps to growing, yet if a man be dead and dull, they will never help him to grow in grace; though grace be of a growing nature, yet a dead heart starves all the graces that a man hath.

Fifthly, Another motive is this, as long as we are dead, we shall be so far from growing, that we shall be hardly able to keep our own, *Rev. 3. 2. strengthen the things that remain, that are ready to dye*; as who should say, thou art so far from growing, that the good things that are in thee are even ready to dye; thou wilt lose that very good that is in thee if thou dost not shake off this deadness and carelesnes, and heartlesnes to that which is good; as it is with a man that hath a consumption upon his body, he is so far from growing that he rather pines away, he waxeth more and more faint, and groweth deadlier, and waxeth neerer to his end, he pines away; so when a man is dead, (though not quite dead) his heart is dead, he doth pine away; as the Prophet saith, *Ezek. 33. 10. if we pine away, how shall we do?* yet thus it is with a man that hath a dead heart, he doth pine away; I, and again, how is it possible for a man whose heart is dead to prayer, and he hath no affections to that which is good? if there be any opportunity to that which

which is good, he hangs off; how can this man doe otherwise but wax worse and worse? for he wants that which should work out sin; if it be a springing water, it will work out the mud; but if it be a standing water, it will grow thicker and thicker, and will be noysome; so if the body be alive, though it be never so full of ill humours, if it be lively, nature will work them out; but if the pangs of death be upon a man, every disease and distemper gets the victory, his nature cannot work it out now; so it is with a man that hath a dead heart, he cannot work out the corruption that daily bubbles up in his heart; as E'i, though he had never so many corruptions, he had no heart to root them out; 'tis true, he reprov'd his sons, but it was to no purpose: as good never a whit as never the better; so when Solomon was grown dead, and had lost his former life of grace, afterwards when corruption grew in his heart, he could not work it out; for when God had chosen Jeroboam to be put in his room, though Solomon knew that it was of God, and he set him up to be King, yet he could not work out this corruption, but his heart to his dying day rose up against Jeroboam, and he sought to kill him; he wanted the life of grace he had before, and sin got up, and he could not work it out soundly to his dying day. Now is not this a most grievous thing? the very consideration of this, how should it provoke us to shake off this deadness? Can that body do well that hath lost his expulsive faculty? when distempers arise it cannot expell them, it must needs be the destruction of the body; so when the life of the soul is either in part or wholly taken away, how can he work out his corruptions and distempers that daily arise in him? we have need of grace, and life, and quickning; we are tempted every day, and the corruptions that dwell in us, are ever boyling up. Now if we have not the expulsive faculty to purge them out, the heart must needs be in a woful condition.

6. Motive.

Sixthly, This sin of deadness, in some sense, is worse then any other sin, and that in six respects.

First, Other sins, for the most part, are in one part of a man; as drunkenness is in the appetite, and covetousness is in the concupiscible faculty, and pride and ostentation is in the heart, and ignorance is in the minde; but deadness is in all the whole man; as it is with a languishing disease; other diseases, one may be in the head, another in the neck, another in the back; but a Consumption runs over all the whole man; So it is with deadness; as it was with the Church of *Laodicea*; when they were grown dead and careless, he chargeth them that they were dead all over; *Thou art poor, and blind, and miserable, and naked*; this heaps all miseries upon a man; such a man is like unto *Judah*, *From the crown of the head, to the sole of the foot, there was no sound part*, *Isa. 1. 6*. It is a general disease; it is like the deluge that drowned the whole world, it drowns the whole man; I confesse drunkenness, and adultery, and such particular sinnes, may kill and damn a man; but I say by accident, deadness is worse then they; 'tis true, drunkenness, and adultery, and prophaneesse are worse; but why are they worse but because they have this deadness too? but if they could be taken alone, and a man might have a living heart towards God otherwise, they should not be worse then deadness.

Rev. 3.

Secondly, Other sins are against one commandement of God, or two, or so; but this deadness is against all the commandements of God; it is a sin against prayer, for we should pray with life; it is a sin against hearing, for we should hear with life; it is a sin against the Sabbath, for we should keep it with delight; it is a sin against all the Ordinances of God, for we should come to them all with life and affection. Suppose a servant, his Master should bid him do a thing; he bids him go to one place, he goes

to another; he goes & drinks, and swills; another servant he goes about that his Mr. bids him, but whatsoever his Mr. bids him do, he goes about it slothfully, and by halves; this servant is a worse servant then the other; why? because this servant offends in all the business he hath to do; whatsoever his Mr. sets him about, he marrs it, and doth it to halves: So deadness of heart, it disables a man to every duty, to whatsoever God requires of a man; and this is one of the reasons why he that breaks one of the commandments of God, is said to break them all, *Jam. 2. 10, 11.* Why? because he deads his heart, a man that gives way to sin against any one commandment, deads his heart to all; and so by reason of that deadness, he becomes guilty of all.

Thirdly, Other sins are not so deep in the soul; but this deadness is deeper then all; a man will be willing to lay down any sin then deadness, and to take up any duty then quickning; a man had rather do any thing, if he may do it without life; if the bare hearing, praying, and profession will serve turn, may be he will do that; but to do all with life, this the heart is loth to come to; when it comes to lay out all the strength and vigour of the whole man upon God, the heart cannot abide this. *Judah* was content to turn to God; but to do it with life, this they would not do, *Jer. 3. 10. Treacherous Judah hath not turned to me with the whole heart, &c.* He doth not deny but they turned unto him; but they would not do it with their whole heart, with life, with all their power and strength; thus they did not turn unto him. As it was with the Ruler in the Gospel, he was content to observe the commandments of God, not to murder, not to commit adultery, not to steal, not to swear; *All these have I observed from my youth,* saith he; but when Christ came to call for life, that he should *sell all, forsake all, and follow him;* that is the life of a man, the soule and heart of a man must be put forth; he was sad at that saying: So *Laodicea* was content to do any thing; the spirit of God layeth nothing to her charge, he chargeth her with no particular sin, but lukewarmnesse onely; she would do any thing; but to be fervent and zealous in it, to lay out her strength for God, that she would not do; so that we had need to take heed of deadness of all other sins; it is a deep sin, and is the harder to be gotten out; and the harder it is to be gotten out, the more paines is to be taken.

Fourthly, other sins may be but acts; as a man may be drunk, but he may not have the habit of drunkenness; as *Noah* was drunk, but he was not a drunkard; we see *David* committed adultery, but he had not the habit of adultery; but deadness is an habit, *Eph. 2. 1.* Now when a man leaves sin in a dead manner, he leaves it, but his affections are not crucified to it; he doth good duties, but he is dead to them; this man comes near to the estate of sin: now an estate of sin is worse then any particular act of sin.

Fifthly, Other sins are the first death of the soul; we are all under trespasses and sins, *Rom. 5: Death passed upon all men, for that all have sinned.* We are all by nature the children of wrath; we were all once dead, but now, if after we are Christians, we grow dead again, we grow twice dead; of all sins we should take heed of deadnesse, for that causeth the second death; not the second death of damnation, but of being dead after a man hath been quickned; as *Saint Jude* speaks *ver. 12. twice dead;* so we are twice dead. Now other sins do make a man but once dead; but after the Gospel hath come among us, and hath stirred up our hearts, and quickned us in some measure, if we grow remiss and dead, and cold again, we are twice dead, or at least grow and tend that way, and so our estate is more dangerous; therefore how should we take heed of this!

Lastly, Other sins, though God threatens hell and damnation against them,

them, yet more specially against deadness; did you ever hear of a more special threatening then that *2 Theff. 2. 10, 11, 12.* *when men doe not receive the truth in the love of it.* He doth not say, When they do not receive it, but When they do not receive it with affection, with all their hearts. You may see there how terribly God threatens, when we do not receive the truth in the love of it; we do not love Gods Word; we do not love prayer, and his ordinances; we do not love the communion of Saints; we do not love obedience to Gods truth; this is a most woful thing; though we doe receive it, yet if we do not receive it in the love of it, see there what he saith; *For this cause God shall send them strong delusions, that they should believe a lie. that they might all be damned, &c.* So when Ephesus left her first love, God threatened to remove the candlestick, *Rev. 2. 4, 5.* When Laodicea was grown cold and careless, and of a middle temper, Gods threatens to spue her out of his mouth, *Rev. 3. 16.* When Eli was grown cold and remiss, and wanted zeal and life to stand for him, see how terribly God threatens him, *I will doe a thing that whosoever beares it, both his eares shall tingle, 1 Sam. 3. 11.* Nay, saith he, *I will judge his house for ever for this thing, v. 13.* What remains then, but that we should with all our might, and all care and diligence, even set to both our shoulders for the casting off this sin of deadness, that if it be possible, we may come to be quickned, and serve God as we ought to do, and follow his heavenly Kingdome with eagerness, that none of these things we have spoken may befall us.

Consider first, we have life, and why may not God have it? He hath breathed into our souls the breath of life; in him we live, move, and have our being; he hath given unto us all life and breath; and if we have life, why may not God have it? if he hath given us affections, why should they not be given to him again? if he hath given us thoughts, why should we not bestow them upon him? if he hath given us dispositions and inclinations, why should they not be set upon him? The Rivers that come from the sea, return to the sea again. It is said of the Macedonians, *that they did yield themselves to the Lord, 2 Cor. 8. 5.* So we should yield our selves to the Lord; if God did ask any thing that were not in us, it were another matter; if we had no thoughts and affections; if we had no heart and inclinations; then no wonder though we did not give him them; but when we have them, why should not he have them? all things are of him; therefore let all things be to him; shall our lusts have our thoughts, and not God? shall the world carry away our minds, and not God? that is against reason.

Secondly, Consider that all the world is alive in their own courses; let Christians be alive in theirs; as the Prophet speaks, *Micah 4. 5.* *Every man walks in the name of his god, let us walk in the name of our God.* So I say, every man follows his god; those that have their belly for their god, all their minde and affections run that way; those that have their pleasure for their god, and their profit for their god, how eager are they after these things? as one saith, the world is like the Ant; poor little creatures, they goe carrying of straws after their manner, and are so busie; so it is with the world; what a deal of drudging up and down, and going this way and that way is there in the world? one for one thing, another for another; one for his Mammon, another for the lusts of his flesh, and the pride of life; men are busy and stirring, every one is setting forward; why should not we be as forward in our way? if we be Christians, and the servants of God, why should not we bestir our selves for him? the Devil himselfe is a spirit, and is working and busie, as himself saith, *Job 2. 2.* Then let us walk up and down, and bestir our selves this way, and that way, and every way for God, and be as active and agile for him; let us consider how the poor prisoners in Ludgate beg for a token, what eagerness they use, that though a man had

had no minds, yet their importunity will make him give them something; and shall not we beg earnestly of God to pardon our sins, and quicken us, and humble us for our deadness; and for the time to come, to make us earnest for the Kingdom to come; if men be so earnest for bables, how earnest should we be for these precious jewels?

Thirdly, Consider the worth of these things; the worth of the Kingdom of Heaven; the worth of eternal life; the worth of the Gospel; the worth of prayer and all Gods holy Ordinances; are they such poor beggarly trifles, that we follow them with such a slender pursuit? are they such beggarly commodities, that they are not worth the looking after? Certainly Heaven may justly challenge our best desires, our best affections, our best pains and endeavours, and the best and flower of all our parts and learning, as the Church saith, *Cant. 7. 9. My beloved is sweet; so our beloved is sweet; sweet things goe down pleasantly; so how should the word be and prayer be? how sweet should all the things of our beloved be; they should goe sweetly down, nothing should delight us more.* When Solomon set up his Throne, it is said that he laid out the best gold upon it; so if we would have the crown of life, we must lay out our best parts, and affections, and endeavours upon it; how sweet should the calling upon God, and the going to Gods house be? what a shame is it, that when such heavenly things, such precious jewels are to be had, people will not come to them; whereas these things should be the sweetest things in the world? if we were carefull of the good of our soules, and were affected with Heaven and heavenly things, as we ought to be, we should be tender of this; how should we take heed of pride, and covetousness, and any thing that should hinder us of so great salvation?

Fourthly, Consider, if we be quickned, nothing will be hard; all the difficulty of Religion is over, if a man be quickned: for nothing is hard to a willing minde, when a mans heart and soule is set upon it; nothing is hard, as the Apostle saith, to him that loves God, *His commandments are not grievous*; all the difficulty, that we cannot pray, and hold our hearts to the Word, and overcome our corruptions, all lieth in the deadness of our hearts; if we would have mastery over our corruptions, if our hearts be dead, we must look for the more toyle, as Solomon saith, *If the iron be blunt, if a man doth not sharpen the edge, he had need put the more strength to it, Ecclef. 10. 10.* So when a mans heart is dull and dead, there is the more difficulty in the overcoming of any lust, in the doing of any good duty, every thing comes hardly off. Now when a mans heart is quickned, it is like oyle to the wheele, it makes it goe easie; when a mans heart is quickned up towards God, what is it but that man can do?

Fifthly, Consider, If we be quickned, we shall have a great deale of peace, and joy, and comfort. I may say as the Church in another case, *Revive us again, O Lord, and we shall rejoyce in thee, Psal. 85. 6.* So I say, if we were revived, if God did quicken our hearts, if we were earnest with him to do it, and we could once attain unto it, we should rejoyce in God; those that follow God with an earnest heart; they have those joyes, which no other can intermeddle with; God gives them unknown comfort, unknown peace, and unknown support; the more a man followes after God, the more he shall partake of God, a man shall have joy unspeakable and glorious.

Sixthly, We should make all heaven to rejoyce; when the Father had his prodigal Son come to him, that was before dead, and was now alive, saith he, *It is meet we should be glad, Luke 15. 32.* So when any poor creature that was dead before to all goodness, is now made alive, and is quickned up in all the wayes of God, it is even meet that there should be mirth in Heaven, that the Angels in Heaven should rejoyce; whereas if a man go on in Gods

service dully and blockishly, it is as vinegar to the teeth, and sn oak to the eyes, and the heavens are sad over us.

Sevently, If we were quickned, we should not only do our selves good, but we should do others good too; we should be earnest to do it; there is an excellent place for this in the story of *David*; *David* being marvellously quickned, just as he came from *Gath*, there met him 400 poor destitute and afflicted men, and presently he made the 34 *Psalms*, wherein he saith, *O come and taste and see how good the Lord is; blessed are they that trust in the Lord*: presently he calls upon them to be quickned also. So *Paul*, when he was quickned up himself, though he were before the Judge, and went upon life and death, yet he regarded not that, but he laboured to quicken *Agrippa* too, insomuch that he made him to cry out, *Thou perswadest me almost to become a Christian*; and he would not leave him there, but saith he, *I would not that thou only, but that all that do hear me this day, were not only almost, but altogether such as I am, excepting these bonds*. O, thought he, that all this company were but acquainted with that I feel and finde; a quickned heart will labour and strive to do good unto others.

Acts 26.

Rev. 3. 2.



REV. 3. 2.

Watch therefore and strengthen the things that remain, that are ready to die, &c.

WE told you this Epistle contained three things. First, a Reproof of the most of them in that Church for their grievous sins. Secondly, a Remedy to cure them of those sins. Thirdly, A Commendation of certain vertues in those persons that were not carried away with the iniquities of those times. The Reproof we have spoken of already; and now we are come to the second part, and that is the Remedy; for when Christ doth reprove them, he doth it not for ill will, but for their good: and therefore he gives them good directions. The Remedies he gives this Church are five.

The first is, *Be watchful*, as who should say, This is the reason you goe down the wind, and want life, and are dead and dull in Religion, because you are not watchful. Five Remedies given the Church,

The second Direction is, *Strengthen the things that remain*: as who should say, if you would be careful to fortifie those good things that are in you, you may stand out against these temptations; a little grace will go a great way if it be well managed. Now he doth urge this direction three wayes. First, because these things they have are but *remainders*; they had a great deal more once. *Strengthen the things that do remain*; as who should say, all is even almost quite gone; you had a great deal more zeal and forwardnesse; but what you have now, is but the remainders and the leavings; therefore it is high time to look about you.

Secondly, Because even those remainders were almost gone too, *Strengthen the things that remain, that are ready to die*; as who should say, they will be gone too, if you bestir not your selves, and look well to your estates and conditions.

Thirdly, Because thy *works are not perfect*; they are nothing else almost but hypocriticall and unsound, *I have not found thy works perfect before God*.

The third Remedy is, *Remember how thou hast received and heard, &c.* Verse 3. as who should say, consider how thou hast been formerly; consider how the Word hath been delivered, and how thou hast received it.

The fourth Remedy is, *Hold fast*; as who should say, labour to get up again, and hold fast, that the Devil, and the world, and the temptations to sin, may not get away the good things that are in thee, that they may not spoil thee of the good things of God, and of the hope of eternal life.

The fifth Remedy is, *Repent*; that is, bewail thy selfe, and lament thy unfruitfulnesse, and unwatchfulnesse, and carelesnesse this way, and humble thy selfe before Almighty God; thou mayst yet have mercy; when *a man doth confess his sins, God is just to forgive them*, and is ready to vouchsafe mercy and quickning, and comfort; therefore *repent*, saith he. 1 John 1. 9.

Well then, the first remedy is to be watchful; to watch, is to be attentive, to be considerative, to look what may doe a man good and what may doe

a man hurt, that he may thereafter carry himselfe; it is for a man to have his eyes in his head, to have his wits about him for spiritual things: This is the subject of it, it is properly in the minde and in the heart; it is a Metaphor taken from the body; for the body when it is asleep, the senses are lockt up; the eye cannot see, the eare cannot hear, they are all wrapt up, they are not lively and operative; but when the body is awake, the senses are all open, the eye can see, and the eare hear, and the senses are ready for every Object; from hence it is derived to the soules of men, they may be said to sleep or watch; for when the soul is careless and negligent towards a thing, may be dangers are towards a man, and he doth not fear them, nor study to prevent them; may be there is a great deal of good coming towards the soule, and he goes drowsily about it, the soule now is said to be asleep; but when the soule looks seriously and consideratively about things, then it is said to watch; so that there is a sleep of the soule, and a watch of the soule, as the Apostle speaks, *1 Thes. 5. 6.* So that this watchfulness is nothing else but the active prudence of the soule, whereby it stirs up all the faculties to look about, that if any good be towards it, it may get it; if any danger be towards it, it may abhor it; this is the watchfulness here spoken of; for this drowsinesse and sleepinesse is a part of the corruption of our natures, whereby we are marvellous careless of God and eternal life, that though we be in the gall of bitterness, and by nature the children of wrath, yet this is the corruption of our nature, to look sleepily upon this, that danger may be upon us, and we never observe it; and though there be eternal life to be had, yet we are as it were asleep, we doe not study how to attain it; though there be misery insupportable, and unspeakable, and sure and certain to fall upon us, unless we be delivered; yet we doe not think of these things, we have no fear at all, or else our hearts are drowsie, and are content to make any thing serve the turn. Now when the soule is rowzed up, and made to have a due consideration of these things, now is it awakened, now it is watchful.

Observation. The Point we observe from hence it this, That it is an excellent & soveraign thing for a Christian to watch; and therefore Christ commends it to his disciples, and commends it to all people to the end of the world, *Mark 13. 37. That which I say unto you, I say unto all, watch.* Now it is good to watch in five respects.

1. Reason.

First, In regard of our selves; for our own selves are false unto our selves; if we be godly men and women, we are two selves; we have a bad selfe, whereby we are apt to be proud, and carnal, and ungodly in all our ways, and to forget God; and we have a good selfe, that is better minded. Now it is an excellent thing, when this good selfe shall watch over this bad selfe, and have an eye to it; as if a man had a pilfering servant in his family, would he not watch him, and eye him? would he not watch him what money he had in his house, and observe what is in his house from day to day? So we having such a deceitful selfe about us, we had need to watch continually, as the Apostle speaks, *2 John 8. Look to these, that we lose not those things, &c.* As who should say, you will lose the benefit of all the good things that are in you, if you doe not look to them? there is a thief in thy bosome, a deceiver that will steale and cosen thee of all, if thou look not to it.

And here first we should watch our own hearts; for our own hearts are deceitful, as the Prophet speaks, *The heart is deceitful above all things,* *Jerem. 17. 9.* It is very sly; and how easily doth it deceive us, and carry us aside? therefore we had need watch over it, as the wise man saith, *Prov. 4. 23. Keep thy heart with all diligence.* If a man were to ride upon a wilde horse, would he not have a care to keep the bridle? would he let the bridle goe? then

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he would run away and he should hardly catch him again: his business will be hindered and his time spent; so it is here, a mans heart is like a wild Cole, like an untamed Heifer, if a man let it go; a man had need alwayes to have the bridle in his hand; if a man do not watch it and observe it, and hold it in, it will run away. and a man cannot catch it again; as a man that is ringing a bell, if he let the rope go, he cannot readily get hold of it again; so a mans heart is slippery, therefore a man had need ever to be watching of it.

Secondly, We had need watch our thoughts? what slippery things are our thoughts if they be upon that which is good? will they be long there? they are now there, now gone again; therefore how careful should we be to hold our thoughts to that which is good? the thoughts are so loose and fickle, and unconstant, and uncertain, that though they be on good things for a minute of an hour, they will be ten times as long upon vain things; there is no trusting of our thoughts, we need not say as *David* of the men of *Keilah*, *will they deliver me to Saul?* will the lusts of my heart deliver me to Satan? nay, they will deliver us, if we watch not over our selves. 1 Sam. 23. 11:

Thirdly, We should watch over our affections; they are admirable things, if we set them upon the things that are above, and be watchful to keep them there; what admirable advantages are they? they are the wings of the soul to help us in prayer and any good duty we go about; they will wipe away the difficulties of the wayes of God; but they are marvelous uncertain things, that if we be not alwayes looking to our selves, though our joys and delights, &c. be upon heaven and heavenly things, they will run upon the world again and lose themselves there, so that our affections had need to be looked unto. 1

Fourthly, The Conscience had need to be looked unto; for though the Conscience be the best part of a man, yet it will flatter us and speak peace to us if we look not to it, where is no peace, and will check us very carelessly, and will not hold forth our duties nakedly, if we do not watch over it.

Fifthly, So again, We should set a watch over our tongues, over our very words that we speak; as *David* saith, *I will set a watch before the door of my lips*, *Psa. 41. 3.* when a man speaks his words, it is as if he should bend his bow to shoot; now when a man bends his bow to shoot, he had need level well, or else he will not hit the mark; so if we be not watchful over the words we speak, we shall speak vainly, and to Gods dishonour; therefore saith *Solomon*, *he that keeps his mouth, keeps his own soul*; he that watcheth over his lips that he may not offend, watcheth over his own soul. Prov. 13. 3.

Secondly, It is good to watch in regard of the world, for the world will get in and undo us if we take not heed, when we are about our callings, when as we let our eyes look upon our wares and commodities, upon our barns or our Cartel, or the like; whatsoever comes into our eye is apt to poison us, and whatsoever we see or touch, or handle is apt to do us mischief; how many thousands are carried away by their eyes, by what comes into their senses? as *Amziab* cryed out, *2 Chron. 25. 9. What shall I do for the hundred talents?* he could not lose an hundred talents, but his eyes were marvellous eager after them, they were a stumbling block to him, he could not go so freely about the commandments of God for fear he should lose them: *Demetrius* having comings in by his calling, when the word of God shewed what an unwarrantable calling he had, he had rather put off the word of God then his calling; O saith he, *by this calling we have our gain*: So powerful is the world over men, that it can keep men in unwarrantable courses; the world windes into men and makes their affections earthly; how many thousands are there that can hardly find any competent time 2 Reason. Acts 19. 25.

time to serve God: they are so taken up with the world when they come to the Ordinances of God; their hearts are so spent upon the world, that the Ordinances cannot work upon them; therefore had not a man need to watch over himself? as a man that eats fish may choak himself if he take not heed; Mark 4.19. so our Saviour tells us, that the *cares of this world are choaking things*; a man had need be careful how he speaks of the world, and thinks of the world, for fear he be made listless and heartless to the things of God; this is the reason why people have no more heart for heaven, because they do not watch against the world, the world poysons and choaks them; let a man have never so sweet dispositions, and be never so awakened and startled, yet if he give way to the world, and the things of the world, his heart will be taken off again from these things.

Reas. 3. Thirdly, It is good to watch in regard of the Diavel, in regard of Satan; it is the Apostles own exhortation, 1 Pet. 5. 8 be vigilant and sober; for your adversary the Diavel goeth up and down like a roaring Lyon, seeking whom he may devour.

Consider first what a subtle enemy he is; if a man were to deal with a subtle enemy, he would watch and have a care of himself, lest he should have advantage against him; he would think with himself, There is some mischief intended towards me; he would look to all his wayes, lest a snare should be laid for him; when David knew that Saul dealt subtilly with him, you see how he looked to himself, he scouted everywhere, that Saul could come nowhere but David looked to himself; he was very careful of himself, so that 2 Sam. 23.22. Saul saith, *I hear he deals subtilly*: So it were good that the Diavel heard that we dealt subtilly; for he deals subtilly with us, and colloques, and colours, and varnisheth; in matters of evil, he sets the best side outward; and in matters of good, the worst side outwards; if any good be to be done, he labours to make a man dead in the doing of it; if any thing be sinful he hides the danger of it, and shews a man nothing but the pleasure and delight and profit of it, and a man shall see nothing else almost; the Diavel is so subtle that he knows what we delight in, and where he may have us; he knows what sins we are prone to, and where he may get us; he knows what will hit our humour best, he knows what will like us best; there was but one passage wherein Peter was naked, and the Diavel caught him there; if he had taken any other course, a hundred to one but he had withstood him; he seeth where the water is low, and there he leaps over; therefore how careful should we be when he is so subtle?

Secondly, Consider how diligent he is; he is ever trudging up and down from place to place; as Saul hunted David up and down Town and Country, so the Diavel hunts up and down; all places are full of him, the streets, the market, the house, the fields, our beds and closets, our Pulpits; wheresoever we are, he will be sure to be there too; he is diligent to follow us everywhere; now if we do not watch we shall be caught by him; we may say of Satan in some sense, as David of the spirit of God, *whether shall I go from thy spirit, and whether shall I flee from thy presence?* &c. so, whether shall we go from Satan? we can go nowhere but he will follow us; he is as busie as a fly about a bald head; though they be beaten off again and again, yet they will come again; though our Saviour Christ beat him off, yet he comes again and again, and hath more and more flings at him; nay, he set Peter to tempt Christ: He rangeth over all the earth, therefore we had need watch.

Thirdly, Consider his strength; he is a strong enemy, he is the *strong man*, Mat. 12. 29. 'tis true, notwithstanding all his strength, he cannot force us to sin, he can but say as he did to Christ, *cast thy self down*; he can but say lye, and covet, &c. he cannot force a man; nay, whatsoever he puts into us, it is not a sin if we give not way to it; a man may put it out again if he

he will; he did but provoke *David* to number the people, he might have resisted it; he cannot force a man; but yet he is a strong enemy, and comes with fiery darts; and he is strong in regard of our lufts and corruptions that are so strong; there lies the Devils strength; he hath that in our own bowels that is so mightily on his side; therefore we had need to watch.

Ephes. 6.

Fourthly, Again, Consider the malice of this enemy; he is the enemy that doth it, as the Apostle *Peter* saith, *your adversary the Devil*; he is an adversary *αδρ' ἐχθρὸν*, his temptations may be overthrown, but his malice can never be overthrown; a man can never make his peace with him, so long as he lives in this world; he is like a frenzy man, as 'tis said, *he is full of wrath*, knowing his time is short.

Rev. 12. 12.

Fifthly, Again, Consider the Devil hath nothing else to do; If the enemy had something else to do, a man might be the less careful; as it was a comfort to *David* that *Saul* had something else to do; when *Saul* was on one side of the mountain, *David* on the other, because he had something else to do, the *Philistines* invaded his land, this took him away; but the Devil hath nothing to employ his time about, but only to watch to do mischief; therefore we had need be wondrous watchful over our selves.

Reas. 4.

Fourthly, It is good to watch in regard of the wicked, the Devils instruments; and where shall we not meet with them? we must go out of the world, if we will go where they are not; they are everywhere: Now if we do not watch, it is impossible for us to walk up and down in the world, but we shall be surprized and learn their works; how many thousands are poisoned with the errors of the wicked for want of watchfulness? the *Galatians*, if they had watched, they had never been drawn from the truth; so for practical errors, how many cursed principles get into mens hearts and appear in their lives? that such kind of Religion is good Religion; that such kind of faith is good faith; they have abundance of cursed principles: Now if we look not to our selves, how shall we be carried away, as the Apostle saith, *2 Pet. 3. 17.* so may be thou art in a wicked family, as *Lot* in *Sodom*; now I say it is impossible for thee to stand in such a place, but thou shalt be hooked in, in an horrible manner; the Apostle puts a chiefly upon the Saints in *Cæsars* house, *Phil. 4. 22.* chiefly those that are of *Cæsars* household; it is a wonder of wonders there should be Saints in *Cæsars* house; it is impossible for a man to be among the wicked, to have wicked neighbours and companions, but he shall be drawn away by them, if he be not watchful over his own soul.

Fifthly, It is good to watch in regard of good things. I speak to the Saints of God.

First, It is good to watch in regard of our graces; look what grace a man hath, it is as a precious jewel, and thou mayst lose it, if thou be not watchful; thou mayst lose a great deal of faith, and quickning, and heavenly mindedness; or any good that is in thee, thou mayst lose a great deal of it, if thou look not well to it; As a sheep that hath a great deal of wool, if he go among briars and thorns, how soon may a great deal of it be torn off? so a poor creature that walks in the world among so many briars and thorns, among so many temptations, he may have all good things rent away if he look not to it; if a man had a great deal of money in his purse, and were among curles & cheaters, would not a man have an eye about him? it is said of a godly one, *1 John 5. 18.* he keeps himself, &c. he looks what he hath and carries about him, that he may not lose it.

Again, We should watch our graces, to encrease our graces, and strengthen them; watchfulness is an excellent thing to strengthen grace; as it is in the Text, *watch, and strengthen the things that remain*; whereas if a man

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man do not watch, his graces will dye and decay, every temptation will overcome him; now we have need of more grace, though we be mortified, and lively, and fear God, and regard his name, and are humble, &c. yet we had need be more humble, and more vile in our own eyes; now, how can we have this unless we be watchful? the Apostle therefore when he had called upon Christians to be watchful, in the next words saith he, *grow in grace*, 2 *Per. 3. 18.* for if a man be watchful, it is the way to grow.

Thirdly, We should watch our graces that we may work with them, and exercise them; and improve them upon all occasions, we should watch all opportunities to occupie with our talents; it is said that God will have his people to seek good, *Amos 5. 14.* to seek how to do good from day to day; so we should watch all opportunities to do good, and to stand for God, and glorifie his name, and adorn the Gospel that we profess; opportunities do not come so often, we had need take them when they come; they are precious things; now if we do not watch, God will many times tender us these things, and we shall have no heart to them.

Secondly, It is good to watch all good duties; What is the reason that people pray no better, hear no better, draw neer to Gods table and partake of the Sacrament no better, they get no power against sin, no power against corruption? it is because they do these things without watchfulness, *Mat. 26. 41.* Christ saith, *watch unto prayer*; we must be watchful if we will get good by the Ordinances of God.

First, We should watch before the duty; when we are going to prayer, and going to Gods courts, we should be watchful; a prudent man looks well to his goings, *Prov. 14. 25.* wheresoever he goeth he looks well about him, that he may observe all circumstances; how many thousand lets and impediments are there; which if a man take not off aforehand he cannot perform the duty aright; if we had been watchful we might have done the duty better a great deal.

Secondly, We should be watchful in the duty; when we call upon God, we should take heed how we come into his presence; when we hear the Word, we should be careful that we be not carried away with vile thoughts, nor suffer anything to attempt us when we are about any good duty; the Devil will be about us to interrupt us, therefore we had need be watchful against him.

Again, We should watch after the duty, that we may not lose the fruit and benefit of it; most people when they have been at the Ordinances of God, are as if they had not been there; when they have been at prayer, as far from power against sin, and drawing mercy down from heaven, as if they had never been down upon their knees.

Thirdly, It is good to watch in regard of God.

First, Sometimes God comes with motions, and draws nearer to us then he doth at other times; therefore now we had need take hold of them, *Isa. 55. 6.* call ye upon him while he is nigh; as who should say, sometimes God is neerer then at other times; O now have your eyes in your heads, and let not God go, but make use of this; if ever God speaks to our souls, or open our eyes, let us make use of these things, and be up and a doing, lest they slip away from us.

Secondly, Sometimes God doth extraordinarily help us, and give us extraordinary favours; let us watch those favours, for then the Devil is most busie; when God doth any notable thing for us, when he gives us peace, or joy, or comforts or power against sin, or whatsoever it be, then Satan is most busie; so soon as Christ had that extraordinary favour from his Father, to be owned from heaven before all the standers by, *This is my beloved son*, &c.

Matth. 3. 17.

See more of
this in the
Sermons upon
2 Tim. 4. 5.

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The next newes we hear of, he had a terrible assault by Satan; when God had shewed great favour to Saint *Paul*, in wraping him up into the third Heaven; the next thing he met with, was Satan to buffet him.

Thirdly, Sometime God doth punish us and afflict us: now how should we watch to get good by our afflictions? This is the reason that afflictions, and crosses, and distresses are so often among us, and do no good; it is for want of watchfulness.

Is it so, that it is good to watch? Then how may we lament the horrible neglect of this duty? I speak not to drunkards and prophane persons; no wonder though they doe not watch; neither doe I speak to the common sort of Christians, that content themselves with civility and fair carriage; but I speak to those that are of the better sort; how horribly is this duty laid aside? this is the reason of the want of grace; and that people go down the wind, and that there are so many Apostates and Decliners; and this is the reason that so many become very unsavoury and unfruitful in their lives; the reason is because they do not watch; what drowsie thoughts have we to be delivered from the wrath of God? what lumpish, heartlesse care have we to doe good duties? This is the reason of the vanity of our minds, and the hardness of our hearts, and that so little good is done by preaching among us, because people doe not watch. When you sow your corn, you set hullers to drive away the fowls: so why doe you not set up hullers, to watch over your own hearts, that so if temptations come to pick away the Word, and the benefit of it, you may resist them? how should we labour to hide the Word in our hearts, that it may do us good?

The second Use is to exhort us all to take up this duty of watchfulness, *Use 2.* nay, to watch in all things, as the Apostle speaks, *2 Tim. 4. 5.* to watch in our eating and drinking, that we may not eat and drink our bane; to watch in company, that if they be good, we may get good by them; if evil, we may get no hurt from them; we should watch in good duties, for we shall meet with the Devil there too; every one that hath the fear of God before his eyes, whatsoever grace he hath, he should watch over it; whatsoever good work he hath to doe, he should watch, that he may goe on in it; for watchfulness is an helpfull duty; watch and pray; it is helpfull to prayer, and so for all other duties; it is a duty destinated to another duty, so that we can doe no other duty without watchfulness; therefore we had need to watch.

First, Consider the misery of them that doe not watch, they must needs decline, and wax worse and worse; you see the Church of *Sardin* here for want of watchfulness grew dead, nay the very good things in her were ready to die.

Secondly, Consider the good of watchfulness; if we watch we shall be satisfied with grace; if we have grace, we shall increase it, *Prov. 20. 13.* Slothfulness keeps a man in poverty, but he that openeth his eye shall be satisfied with bread. It is true, as in outward things, so in spiritual things; let a man be drowsie and slothful, he shall be a poor man and a beggar, and shall have nothing to shew for eternal life; but if thou wilt open thine eyes, and look about thee, thou shalt be satisfied with bread, with the bread of life, with the image of God, with righteousness and holiness; the more thou watchest, the more abundantly will God bless thee.

Thirdly, Consider that men in their outward callings are watchful; the shepherds watch their flocks, and the husbandman his seasons, when to sow, and when to reap his corne; when to sell it, and when to buy it, how much more should we for the good of our souls?

Fourthly, We should consider the examples of Gods Saints; *David* he watched, *at midnight I will arise and praise thee*; he would rise out of his bed *Psalm 119. 92.*

bed in the night, and pour out his heart before God, and bless God for his goodness; he would not doe it in his bed, but he would goe out of his bed and doe it by his bedside upon his knees; how should this stir us up to watchfulness?

2. Remedy. Now I come to the second Remedy, and that is to *strengthen the things that remain*, and the rather, because they are but *remainders, and ready to die, and their deeds are not perfect before God*. These words are diversly interpreted by Divines; some understand them personally, Strengthen those persons that remain; as if he should say to the Angel of the Church, Thy people are generally cold and dead, and drowsie, there is hardly any life in them; now those that do remain, strengthen them, that they may be awakened, they are ready to die; there are hardly any of thy hearers that are upright and sincere before God, therefore strengthen them; thus *Povus*, and many others interpret it; and this is a very good sense; for a Minister is bound to strengthen all his people, if any be drowsie, to awaken them; if any be dead, to quicken them; and the Lord complains against Ministers when they doe not doe thus, *Ezek. 3. 4. The diseased have they not strengthened, &c.*

But then there is another Exposition of these words given by Divines, that understand it of things, and not of persons; and so it is in the Original, Strengthen the things that remain; that both Minister and people would strengthen the good things that were in them; for the Minister was grown weak and remiss, and the people, weak in all good things: Now the Spirit calls upon the Angel of this Church, and in him upon all the Congregation, to strengthen the good things that were in them.

Observation. So that the point of Doctrine is this, that it is every Christians duty to labour that he might be strengthened, specially if he hath had more grace formerly then now he hath; it is every Christians duty to strengthen the good things that are in him.

For the opening of this word *strengthen*, it hath an opposition to weakness. Now there is a double weakness.

First, Of those people that are unconverted, that are weak to the resisting of sin, and doing any that is good; they have some principles in them to resist sin, and doe good, but they are weak, as common illuminations, and natural conscience, and fear of wrath, and hope of Heaven, and shame of others, and the good example of others, and living under the means, and restraining grace, and the like; these things may do a great deal of good, but they are weak, and cannot make them resist sinne, and doe good soundly; thus unconverted people are weak. This is not properly the weakness that is opposed to strength, that he would have them get out of the weakness of unconverted people.

Therefore secondly, There is another weakness, and that is of the children of God themselves; they have weakness to resist sinne, and doe good; and this is twofold.

First, There is a weakness of Beginning. Secondly, of Declining.

First, In beginning; when a childe of God is a beginner in grace, and is but a babe, *Heb. 5. 12. When for the time ye ought to be, &c.* Such as are babes have need of milk, they cannot digest strong meat, they are too weak for that; as may be a new beginner hath gotten faith, but it is weak, he is not able to apprehend the promises of salvation, and the assurance of Gods goodness and mercy towards him; he hath much ado to apprehend Christ himself, and uphold his heart; so a man may have some knowledge, but it is weak; and some resolutions and endeavours, but they are weak; corruptions bear him down, and his mortification is weak; he cannot master many of his heady and mighty lusts. Now such people as these are to be exhorted to strengthen these good things that God hath begun in them: Hath God begun any good things in thee? any lively fear of his

his name, any hatred of evil, any love to goodness, any longing and thirsting after righteousness, any endeavour after eternal life, any faith? thou shouldst labour to strengthen these things, that they may abound in thee, and that they may be confirmed and established in thee, that thou mayst be made blameable against the coming of the Lord Jesus; but this is not the meaning neither.

Secondly therefore, There is a weakness of declining; when a man hath been stronger, and now hath abated of his strength, and is grown weaker; a strong man may grow into a consumption, which may spend him away till he comes to be an Anatomy, and so is grown weak; so many Christians that have been stronger, they are now grown weak, they are grown into a consumption of graces, they are grown to be an Anatomy, to be nothing but even skin and bone; they were wont to have more faith to apprehend a promise, but now they have more doubting; they could pray strongly, but now they are faint and weak; they were powerfull in every good duty, but now they are down the wind; they are like a Jack that wants winding up, they had need be wound up again; they are grown more choleric, and peevish, and pettish, and have less strength over their corruptions, and are made more ready to be drawn away. Now such persons are exhorted to strengthen these things; and the rather, because they are but remainders; you have had more grace, and have let it die and decay; therefore strengthen that which remains, and is ready to die; so that there are two parts of this Doctrine.

First, That every man should be earnest, and use all manner of holy Part. means to strengthen himselfe. 'Tis true, First it is every Ministers duty to labour to get strength into his people, to strengthen their understanding, and knowledge, and judgement, to strengthen them in the promises, to hold forth Jesus Christ nakedly unto them, to expound the free grace of God, that they may be strong in faith: So if a Minister sees they are weak to bear afflictions, he should labour to support and bear them up, and poure some spirit into them, and enable them to bear: So if he finde they are unable to bear temptations, he should use all arguments to piece them up that they may stand against the wiles of the Devill; a Minister hath his own strength given him of purpose to strengthen his brethren, *Isa. 35. 3.* the Lord saith, *Strengthen the weak hands, &c.* He would have Ministers call upon people to get strength, and to use all means by preaching, and teaching, and exhortations, to get some strength into his people; it is a Ministers duty, not only to gather Saints, but to perfect the Saints; whither should the people come but to the Minister to get strength in grace?

Secondly, It is every neighbours duty to strengthen his neighbour; Christians should strengthen one another in all manner of good duties, as coals of fire doe warm and heat one another when they are together; but if they are severed, they will be dead; so Christians, when they meet together, should labour to warm, and heat, and quicken one another. Saint Paul writes to the *Thessalonians* to mark all the weak and feeble people among them, and to strengthen the feeble-minded, *1 Thes. 5. 14.*

But then thirdly, Every man should doe this duty to himselfe, to strengthen the good things that are in him; we see all the world labours to be strong in outward things, some to be strong in riches and wealth, some to be strong at the Court, and others to strengthen themselves in their friends and alliance; as *Abner* laboured to be strong for the house of *Saul*, for he knew he should be no body if that went down; if a man have a case to defend, he will make himselfe as strong as he can to defend himselfe; if a man be to fight a battel, he will make himselfe as strong as he can; nay, people will strengthen themselves in their wickedness. Now if it be so, then how much

more should we labour to be strong in the grace of God? It we have any good things given us of God, we should strengthen them; as *Paul* saith to the *Corinthians*, when he saw they were babes still and were weak, and never came to strength, he calls upon them at last to *strengthen themselves*, 1 *Cor.* 16.

1. *Reas.*

Because we can have no comfortable argument to our souls that we are true Christians except we get strength; every true Christian is a very able man as *Paul* saith, *Phil.* 4. 13. *I can doe all things through Christ that strengtheth me.* He was a strong man, and able to doe great things; what man of a thousand can be rich, and not be proud and vain, and let his heart follow after pleasures and the things of the world? yet a true Christian can be rich, and yet not be thus; so what man almost can be poor, and not be discontented, and repine against God, and take unlawfull courses? yet a true Christian is able to be poor, and yet not deny God, nor distrust God nor fall a carking and caring; so likewise a true Christian can have a peevish nature, and yet not be peevish; he can have as crabbed a disposition as any body else, and yet not be crabbed; he can have as vile a cursed name as any man under heaven, and yet have a good disposition; he is able to doe all things, as *Job* saith, *Job* 9. 19. *If you talk of strength, God is strong.* So it is with a childe of God that hath the image of God in him; if you talk of strength, he is strong; a man cannot have any true argument to his soul that he is a true Christian, unless he be strengthened to doe the things of God, unless he be lifted up of God to doe supernaturall things; a true Christian is no weakling; a man saith, I cannot doe thus and thus, it is my weakness; then thou canst not say thou art a true Christian; for a true Christian is an able man, a mighty man; nay all the graces of Gods spirit are strong, that if a man hath any degree of them, he may doe wonders with them, 1 *John* 5. 4. *This is our victory that overcometh the world, even our faith.* He doth not say great faith, but our faith; a little faith, though but as a grain of mustardseed, is able to overcome the world; a true Christian can overcome sin, and the world, and the Devil, and whatsoever is contray to him; a natural man may believe in some sense, but he can nothing with his faith, it is not of the right stamp; but a true Christian he can doe wonders with his faith; he can draw neer to God, and cry *Abba Father*; he is able to purifie his own heart; all things are possible to him that believeth, it is a powerful thing; *Jacob* had power with God, saith the Text; he is able to set himself against every lust, and goe about every duty, and please God in all his wayes in some measure; a little faith is strong; so love is a strong grace, it is as strong as death, *Cant.* 8. If a man hath but a little true love to God, it will enable him to doe strange things, it will make him suffer any thing, doe any thing, leave any thing for God. Now natural people they say they love God, but it is a weak love, it cannot make them leave a lust for God, it cannot make them doe any thing for God, it cannot carry a man beyond nature; but all the graces of Gods spirit are marvellous strong things; therefore as ever we desire to have a sign and token that we are true Christians, and have the grace of God in truth in any measure in us, we should labour to strengthen all the good things that are in us; for if we doe not strengthen them, they are not of the right stamp.

Gen. 32. 28.

2. *Reas.*

Secondly, We can never doe any act of new obedience unless we be strengthened, as the Lord saith to *Joshua*, *Josha.* 7. *Onely be thou strong, and doe my commandments, &c.* He would have him strong, that he might observe all the Law of God; as who should say, *Joshua*, thou canst never be able to observe my Law, there be mighty performances, things that flesh and blood can never reach unto; therefore unless thou hast strength, and divine strength, thou canst never be able to doe this; therefore be strong, strengthen thy self, labour

labour to have all the courage and might that may be. God bids us do not thing but he requires all the strength of the whole man; *Thou shalt love the Lord thy God with all thy heart, and all thy strength;* it must be thus; if the water-man be to rowe with the tyde and the wind he puts forth no strength; the stream will carry the vessel; but if he be to rowe against wind and tyde, now he must put forth all his strength; else the boat cannot goe. nay, it will go the contrary way; so if we would please God, and work the works of God, and attain to his heavenly Kingdom, we must rowe against wind and tyde, and without tugging and hailing, and putting forth a great deal of strength; we shall never do it; as suppose a man be wronged and offered an injury, he cannot be quiet an houre together, but he is abused and misused, and mocked, and opposed; now he cannot be patient unless he be strong, and have great strength to deri himself; as *Col. 1. 11. Be strengthened with all might according to his glorious power, to all patience and long suffering with joyfulness.* As who should say, if you would have patience, you must be strengthened with all might; specially if you would be patient with joy; may be a man may be patient, but then he is surly and lumpish, and all sorts may be he bears, but he is like a block or stock, he cannot joy in tribulation, he had need have a great deal of strength to do this; so if a man would pray, can he pray without a great deal of strength? it is not a little heave will lift up a mans heart to God; *I lift my heart to thee;* he gave a great lift to his heart; and *Heb. 5. 7.* it is said that Christ prayed with strong cries; we cannot pray aright unlesse we come with strong cries and strong desires; so if a man hear the word, if it awaken him and quicken him, he will lose all again, and be as blockish as he was before, unless he be strong; *1 John 2. 14.* we can do no good duty without strength, and therefore we had need to labour for strength.

Thirdly, We can never overcome temptations, nor make our part good against temptations without strength; nay, we cannot resist them, or combate with them, or stand in the field against them, but we shall be beaten out, and be overwhelmed if we have not strength; if we would go to heaven we shall be sure to meet with abundance of temptations; and if temptations will put us out of the way, we shall have enough of them; if they can sway us, and make us do this and that, we shall not want temptations; if a bowl hath bias, the strength of the arm will take away that, though the bias be never so strong; as long as the strength of the arm lasts, the bias goeth according to the strength of the arm; when the strength of the arm is gone, then the bias begins to sway it. So if a man have strength, it will swallow up the bias of temptations; but when a man hath no strength, then the bias of temptations carries him away, then the world bows him, then pleasure and his natural inclination sways him this way and that way, whereas if a man had strength he might resist temptations. *1 Cor. 15. 58.* be stedfast and unmoveable, abounding in the work of the Lord; that is, if you were strong, you would be unmoveable, and abound in the work of the Lord; all the world could not withdraw you from the work of the Lord; for all temptations, you would abound in good things; what infinite need have we to resist temptations? none of us can arrive at heaven, unless we be able to go through thick and thin, and a world of temptations; blessed is the man that endures temptations, he shall have enough of them; and happy is the man that can endure them, and overcome them; if we be not strong, if we have not this spiritual might, what shall become of us? if we have not strong love to the truth, we shall be hooked away from it; if we have not strong love to obedience, we shall be disobedient; if we have not strong love to the wayes of God, we shall be pulled away from them by force of temptations.

Fourthly

4. Reaf.
James 3. 2.

Fourthly, Without strength, if we should chance to fall, we cannot get up again; what man is there that falls not? *in many things we offend all*; how often doth the godly man fall into sin, through weakness and infirmity, and ignorance, and sometimes in a worse manner? now if he have spiritual strength in him, then he may rise up again; if he hath a strong relation to God in Jesus Christ that cannot be broken, then he may get up again; at the body, if it hath abundance of sores, and blains, and divers diseases and distempers upon it, yet as long as the strength of nature lasts it may worke them out again; if you give this man Phylick, as long as the strength of nature lasts, Phylick may do him good, but if the strength of nature be gone, the disease will overcome him, it will be his death; so it is with a Christian, as long as there is any spiritual strength in him, it will work out corruption; if a man have strong relation to God, strong interest in Christ, strong apprehension of the evil of sin, and of the goodness of Gods wayes, strong fear of God, and a strong judgement, these will work out any sin and corruption; but if he hath not these, he can never get up again, as the Apostle saith, *Heb. 12. 12, 13. lift up the hands that hang down, and the feeble knees; and make strait paths for your feet, &c.* as who should say, if you will strengthen your feeble knees, then though they be lame, they will rather be healed then turned out of the way; but if you let your feeble knees be weak still, then if you have any lameness or any distemper, you will be turned out of the way; but if you strengthen your feeble knees, when you have been lame, and have any distemper, you will rather be healed then turned out of the way: You shall see when Israel were without the true God, and were distempered, they were Idolators, and all manner of wickedness was grown upon them; now when God would have *Asa* purge out these abuses, see how he calls upon him, *2 Chron. 15. 7.* be strong, &c. now in the words following we may see *Asa* did strengthen himself, and reformed all the abuses, and set up the worship of God, and went on admirably in that work, now he had gotten strength.

5. Reaf.

Lastly, If we have not strength, we can never do any thing God bids us with ease; but if we have strength, we may not only do what God bids us, but do it with ease; as when a man hath a strong memory, he can get two or three leases by heart with ease, he hath it presently; another that hath a weak memory, will be conning and conning it I know not how long, and as fast as he remembers one thing, he forgets another; he hath much ado to get it; so if a man have a strong judgement and understanding, though he meet with an hard word or passage, he will understand it, and pick out the meaning; whereas one of a weak understanding may be studying all the dayes of his life, and yet never apprehend it; so when a man hath got spiritual strength, he can do what God bids him do; and leave what God bids him leave with ease; he may pray, and humble and deny himself with ease, and lay those lusts aside, which before he had as live have parted with his blood as parted with them; when a man is strong in his love to God, and strong in the consideration of Gods goodness and mercy, he can do these things with ease; *my yoke is easie* (saith Christ) *and my burthen is light*; whereas to a natural man it is the heaviest yoke and burthen in the world for a man to be tied to abstain from all vanity, from all vile passions, and inordinate affections, from all sinful pleasures, and covetous desires; it is a burthen intollerable for a natural man, it is because of his weakness; but now a gracious heart that hath gotten spiritual strength, can do it, and do it with ease.

Match. 11. 30.

Use. 1.

The first Use is to condemn those that have no strength at all, that are not capable of this Exhortation, we cannot say strengthen the good things that are in you, because they have no good things in them at all, they have nothing

nothing of saving grace and of the covenant of life wrought in them; they have nothing but the common graces, that may be in a reprobate; as Paul saith, *Rom. 8. 7. of the carnal mind, it is not subject to the Law of God, neither indeed can be*; it cannot be subject; there is no strength of graces; there is strength enough, but it is let out upon the world; may be they have strong parts and gifts, but there is no strength to this duty; to be subject to the Law of God, he is not able to do it; as Christ saith of the corrupt tree *it cannot bring forth good fruit*; it hath as much strength to suck from the earth, and to bud and blossom, and bring forth fruit, and as much fruit as a good tree, but it cannot bring forth good fruit; so a natural man thinks as much, and speaks as much, and eats and drinks, and sleeps as much as a godly man doth, and goes about the business of his calling, and hears the word of God may be, and prays as often as a godly man doth, but he is not able to bring them to a good end, to do them well, he hath no strength at all: as Christ saith to the Scribes and Pharisees, how can ye escape the wrath to come? they had great parts and strength in other matters, but to escape hell, and shun the wrath to come, they had no strength to do that, they were as weak as water there; what a woful thing is this, when a man hath no strength to overcome his sins, and deny himself? *when men have eyes full of Adultery, and cannot cease from sin, 2 Pet. 2. 14.* this is a miserable condition for a man to be in.

Matth. 7. 18:

Secondly, This may condemn those, that though they have some good things in them, yet they do not strengthen them that are of the strain of the Church of *Sardis*, that let their graces dye and decay, and go down the wind, and perish and consume; they suffer a consumption in their graces, rather then watch and strengthen the things that are in them; what a lamentable thing is this? though our faith be never so weak, we are hardly able to lay hold upon one promise; and when we study to find sign of conversion in us, we can hardly find any; and yet notwithstanding people will not strengthen their faith, and other graces. Let us not deceive our selves: if we be Christians let us shew it by the strength that is in us; for if we be true Christians, we must be able Christians to do all the works of God, able to fight against our corruptions, able to do good duties, able to obey the Gospel: he that hath the least strength of true saving grace is able to be upright in all his wayes, he is able to observe all the commandments of God in some measure, he is able to carry himself uprightly against every evil way; in one word, he is able to keep all the word of God in some measure; he that hath but the least strength of grace is able to do this; as the Lord saith, *Rev. 9. 8. of the Church of Philadelphia, though she had but a little strength, yet she kept the very word of God*; a little strength of saving grace; will make a man do more then the whole world can do; it is able to make a man reach above all the reach of nature, and all natural parts, and morality and civility, and all the fair carriages that ever were; it is able to go beyond all; there is more wisdom in the least degree of saving grace, then in all the Politicians in the world; and more knowledg in the least fool in Christs school, then in all the wise men under heaven; I mean true saving knowledg; therefore let us not deceive our selves, but as we desire to be able to say that we are true Christians, let us labour to strengthen all the good things that are in us, that our faith we think we have to shew for heaven may be a strong faith, and that our hope may be a strong hope, that we may purifie our selves by it, and that the fear of God may be a strong fear, to make us depart from hell beneath, & so that our desires may be strong to the throne of grace, and our endeavours strong against our corruptions, and our care & conscience strong from day to day to do the works of God.

Usc 2.

The second Use is an Use of direction, what we are to do to strengthen the

the good things that are in us, *and first*. Let us labour to have all the powers of our souls strengthened by the strengthening the powers of the soul; I mean this; you know that divine operations are above nature, above the reach of the powers of our souls naturally. Now if we would be strong to doe the works of God, and divine things, we must get our hearts to be raised and lifted up to an higher strain, to a sublimer pitch; as it is said of *Jehosaphat*, *2 Chron. 20* His heart was lifted up in the ways of God. That is, his heart was strengthened to walk in the wayes of God; and now his heart was lifted up; the Text shewes he did great matters; he could restore the worship of God, and make the Priests and Levites doe their duties; he could doe admirable things for the glory of God. Now his heart was lifted up above the reach of nature; so we should labour to have all the powers of our souls lifted up to God; we are not converted to God; unless God hath raised up our minds, and wills, and affections; as it is said, God raised up Judges to deliver *Israel* from their enemies: The meaning is, they were no more able to deliver them then other people; but God raised up their spirits, and lifted them up, that they were able to goe about the function God had set them in: So *Jer. 51. 11*. before God had raised up the spirits of the Medes, they were a weak people, they durst not meddle with *Babylon*; but when God had raised up their spirits and lifted them up to an higher pitch of courage and strength, they were not only able to goe against them, but to overcome them; so before God raise up our minds to an higher pitch, we are not able to know God aright; we are not able to doe good, and mortifie sin, and be crucified to the world; we are not able to goe about these things; but when God hath raised up our hearts, and the powers of our souls, we can then goe about them; as the water is not able to boile the meat of it self; but let the fire come and raise the water to an higher pitch, to a seething quality, now it is able to boile the meat; so it is with a mans heart; therefore we should labour earnestly with God in the use of all good means, that we may get the powers of our souls raised and lifted up on high, that they may be able to reach the works of God; and attain unto them.

And first labour to have strong minds and understandings, I do not mean strong literal knowledge; for with a little of that a man may have strong love to God, and zeal to his glory, as we may see in the book of *Martyn, Elizabeth Sackwell*, and *Katherine Harst*, and others, they were marvellous ignorant; when they were asked what a Sacrament was, and how many there were, they could not tell, and yet were admirable Martyrs, and sealed to Gods truth according to that knowledge they had, and laid down their lives for the Gospel; though they had not this knowledge; therefore I mean not that, though that be very good; and without some literal knowledge the mind cannot be good; a man may have literal knowledge without spiritual; but not spiritual without literal; therefore it is good, but that is not it; therefore we must labour to have strong spiritual understandings, that we may understand spiritually the things of God, as *David* saith, *Psal. 119. 34*. Give me understanding, and I shall keep thy Law; as who should say, if ever any man doth sin against thy Law, it is because he doth not understand himself; therefore you see how eager he is that God would give him understanding; that he might understand his wayes, and understand what his will is, that so he might do it, that he might understand it savingly, powerfully, and deliver his Law into his hearts; God delivers his Law into every mans heart; but saith he, *graciously*; he prays that God would not only deliver his Law to his understanding, but in a gracious manner, a man never sins against God, but his understanding is deceived; when we are proud, we are deceived; for we think too well of our

of our ſelves ; when we are worldly, we are deceived ; for we think the world is better then it is ; ſo when we are dead to good duties, we are deceived ; for we look upon Gods wayes and ordinances, as if they were not ſuch admirable things ; it is through the deceitfulneſs of our underſtandings that we give way to ſin. Now if our underſtandings were ſtrengthened, we ſhould be fenced againſt the deceivableneſs of ſin, that when the Devil comes with his deluſions, and the temptations of the fleſh with falſe colours to put us upon ſin, the underſtanding would be ſtrong, and ſee the weakneſs of all ſuch reaſons ; every man follows reaſon ; reaſon is a ſtrong thing, and leads all the world ; no man doth any thing, but he hath ſome reaſon for it ; the worldly man hath ſome, though not true reaſon why he is ſo carnal, he is afraid he ſhall not know how to live ; therefore we ſhould be earneſt with God to ſtrengthen our underſtandings, that we may ſee the baſeneſs, and beggery, and folly of all ſuch vile reaſons as theſe ; if the underſtanding were ſound, it were a marvellous ſtrong thing ; *A wiſe man is ſtrong, yea, a man of knowledge increaſeth ſtrongly*, Prov. 24. 5. Therefore I ſay we ſhould labour to have ſound underſtandings, that God would give us to know his Word as it is. and to look upon things as they are ; that the world may not ſeem to be otherwiſe then it is, and our names, and credit, or any thing in the world may not ſeem to be more beautiful then they are, that we may look upon things in their own colours, that we may have light ; if we had the light that comes from above, we ſhould be marvellous ſtrong ; *as Paul ſaith, Let us put on the Armour of light*. So Heb. 10. 32. ſaith he, *After you were enlightned, you endured a great fight of affliction*. When they had true light come into their hearts, that they durſt not be impatient, then, though they had mighty afflictions upon them, they endured them, they had light come in, they could not riſe up againſt God ; if our knowledge were ſtrong, our corruptions would be weak, our carnal hearts would be weak, we ſhould not be ſo able to goe againſt God and his commandments ; *I can doe nothing againſt the truth*, ſaith Paul ; why ? he had a ſtrong light, he ſaw ſo clearly that it was the truth of God, and it was the way to be damned for ever to goe againſt it, and he ſaw ſo clearly what an admirable thing the truth was, that he could doe nothing againſt it ; *as Joſeph ſaith, How can I commit this great wickedneſs, &c ?* He had ſuch a light, and ſo ſaw the nature of the evil, that he durſt not do it for a world ; the underſtanding is a very ſtrong thing, ſee it in that which is in wicked wretches ; what a deal of ſtrength hath that little knowledge of God that is in their hearts ? when a wicked man knowes that his courſes are of the Devil, and he is informed and reads it in the Word of God, he knows his wayes are condemned of God. I tell you this knowledge keeps a great deal of ſtir in his heart, and makes his conſcience afraid, and ſometimes qualms come over his heart, and ſometimes makes him reſolve I will be a drunkard and adulterer no more ; it makes him that he cannot goe ſo freely about his wicked courſes, *Mark 6. 20. When Herod knew John Baptiſt was a godly man, this made him ſear him*. So when Saul knew assuredly that David ſhould be King, though he went out to deſtroy him, he let him goe ; nay, a very perſecutor, if he knows they be the people of God he perſecutes, it will make his very heart ake, and will make him give over his perſecution, except he be marvellous ſtrong, *Iſa. 11. 9. Why ? how will God bridle perſecutors ? The earth ſhall be full of the knowledge of the Lord*. There ſhall be ſuch a deal of knowledge, that they ſhall not be able to hurt in my holy mountain ; nay this knowledge may make wicked men mightily to deny themſelves. Balaam, though he was greedy after riches and preferment, yet when he knew that it was Gods mind that he ſhould not curſe Iſrael, he ſhould provoke God ; ſaith he, *If Balak would give me his bouſe full of ſil-*

Rom. 13. 12.

2 Cor. 13. 8.

Gen. 35. 9.

silver and gold, I cannot goe beyond the word of the Lord, &c. Nay, knowledge may work Reformation, After they escaped the pollutions of the world through the knowledge of Jesus Christ, 2 Pet. 2. 20. Now if knowledge be such a thing where it is not rooted soundly in the mind, then how strong would it be if we did get our understandings soundly informed? if we would get knowledge rooted in us, the very knowledge that God hath commanded us, to serve him, and fear him, that he hath revealed his wrath from Heaven upon all disobedience; that Christ is the Saviour of the world, it would strengthen us against sin, and to doe good; therefore let us labour to have strong minds.

Secondly, Let us labour to have a strong will, as David had, *Psalm 119. 15. 16. I will meditate in thy precepts, I will delight my selfe in thy statutes, I will not forget thy word.* You see how absolutely he is set upon it, I will do thus and thus, and I will not do the contrary; this is a strong Will; and therefore you see what admirable things he could do, because his Will was strong; what is the reason people are so weak? they cannot resist sin, they cannot give over such a lust; they cannot get life and quickning in prayer and other duties; if an Enemy come, they cannot put it up; if affliction come, they cannot bear it patiently; if they are called to stand for God, they cannot put off carnal fears; this is the weakness of our Wills; if our Wills were absolutely set that way, we should be marvellous strong, and break through all oppositions; all the strength of a man lies in the Will of a man; if a mans Will be set upon a thing, he will go through fire and water, he will do it; therefore we should labour that our Wills may be strong in the works of God, to the pleasing of God, and hatred of evil, and opposing of all the wayes of the flesh; as David saith, *Psalm 119. 10. I have sought thee with my whole heart.* We should doe thus; you may see this in wicked men, when their hearts are absolutely set to doe ill, how doe they goe through difficulties? nothing shall hinder them; how wonderfully did Saul persecute David, over hills and dales, and caves of the earth, over rocks and craggy places? if he had not been furious and mad, he could not have followed him in such places; nay, he spurned against conscience; God met with him oftentimes, and infatuated his counsels, which could not but be as hedges in his way; but he broke over all: Whence was this? his Will was absolutely set, 1 Sam. 23. 23. he was resolved, if David were to be found under the copes of heaven, he would have him; so if our hearts, our wills were absolutely set to finde God and his grace; if we would say, if Christ be to be found, we will have him; if he be in Heaven or Earth we will have him; we will run over all ordinances and duties; what sin will we not leave? what course will we not take? if he be to be found, we will have him. A man might go through any difficulty, if his Will were absolute; the Will is a strong faculty, it hath the command over the whole man; the mind thinks, and the heart intends, and the affections stir, and the tongue speaks, and the foot walks, and the hand works, but the Will sways all; nay if a mans appetite be to a thing, yet if he will not doe it, he may refrain it; the Will is the strongest faculty in a man; as soon as we heare the Prodigal had a Will to goe to his Father, the next newes we hear, he did goe; I will arise and goe to my Father, and now nothing could stay him; if our Wills were set earnestly towards God, that we would serve him, and obey him, and would not be carried away with our lusts, what a deal of strength would this help us with? we should be strong to trample Satan under our feet, and mortifie our lusts; and this is the reason God accepts the Will above all, if there be a willing mind, God accepts it, nay not only accepts it, but rewards it also, 1 Cor. 9. 19. *If I doe it willingly, I have my reward.* The Will is the strongest faculty God knows; if he

he hath a mans will, he hath all that ever a man can do, he hath all his power, nay, he hath more then his power; the will is able to go beyond a mans power; as it is said of the *Macedonians*, *2 Cor. 8. 3. they did to their power, and beyond their power*; the will is a mighty strong thing; therefore if we will be strong in the Lord, let us labour for strong wills.

Thirdly, Let us labour for sound affections, that our affections may be conversant about God and all his holy laws and commandments; which way a mans affections run, so they run mightily; that way a mans strength runs, as the Prophet saith, *Isa. 63. 19. look down from heaven; where is thy zeal and thy strength?* that is, when God is zealous for his peoples good, he puts forth his strength for their defence; therefore the Prophet cries, *Lord, where is thy zeal and thy strength?* so we may say, where is our zeal to God, and against sin, where is our zeal for good duties, for heavenly-mindedness, and the spreading of the Gospel, and doing good in our places? if we were but zealous and earnest in our affections, we should not go so dully and faintly in the wayes of God as we do: it would make us strong; we see how strongly men follow after the world, when they are zealous for the world; so if we were earnest after God, we should be strongly carried after him.

Secondly, If we would get strength, let us labour to believe; for when a man hath once gotten faith, now, though he be never so weak, he may say, *God is my strength, Psal. 73. 26.* A man that hath gotten this faith, may say as *David, Psal. 71. 16. I will go in the strength of the Lord*; I will go to prayer, to the word, to the Sacrament, I will go about my calling, when I am put upon my business, I will go in the strength of the Lord to do it; if this man wants strength, he goes and even borrows strength from heaven, *Heb. 11. 34. by faith, of weak they became strong*; as the rivers that watered Paradise, their heads and springs were out of Paradise; so though there be streams of mercy and grace, and power, and love communicated to us, yet the heads of these are out of us; Christ is the head from which we must fetch all; *I can do all things* (saith *Paul*) *through Christ that strengtheneth me, Phil. 4. 13. I can do all things*; you will say, this is to brag and boast; alas no, I can do nothing, it is Christ that strengthneth me; like the Ivy that creeps up by the wall, so a Christian creeps up by Christ; there lies all our strength; therefore all our care should be to believe, to get off from our own bottoms; a true Christian is never so weak as when he will be himself, when he goes about actions himself; if he would let Christ do all, and he only take that course Christ bids him, and never go his own way to work, he were a strong man, *Isa. 30. 7. It is your strength to sit still*; the children of Israel were so busie to help themselves, they would to *Egypt*, and they should help them; saith God, you shall never have help this way; your strength is to sit still and wait upon God, and trust in him; so I say, then is a true Christian weak, when he departs from Christ, and doth not keep close to him; suppose a man should be in misery, there be but two wayes to help him, the one is by himself, the other is by Christ; now, suppose a man were in such a straight, that he must be delivered in a quarter of an hour, or else he is undone; shall a man go to prayer now, or to his own strength? to prayer if it were for a mans life; now when a man goes to his own strength and parts, this weakens him; we should do every thing better if we would go to Christ, and set our hearts upon him, if we would use the means, but hang upon God, this were our strength.

Thirdly, We should fly all occasions of evil; may be a child can contain it self from the dug (when it is newly weaned) so long as it comes not near it; but when the child seeth the dug, now the fancy runs upon the dug again, and now it cries for the dug again; it is because it is not perfectly weaned; if it were perfectly weaned, though it saw the dug, it would not

look after it; so we are not perfectly weaned from sin; therefore though when we resist occasions and temptations of sin, we are able to abstain and contain our selves, yet because we are not perfectly weaned, if we give way to occasions we lose all; when we will rashly venture upon the occasions of evil, we lose our strength; therefore saith *David*, *Psal. 101. 3. I will set no evil thing before mine eyes*; as he would not do it, so he would not have it in his sight; every man is privy to himself, and may know what thoughts, what desires, what appearances, what customs, what speeches are occasions of evil to him; he might know what doth occasion him to sin; may be he had not committed sin but for this or that; now when a man shall give way to these occasions, and not stand upon his guard, this loseth all a mans strength; as *Saul* he was privy to himself how testy and furious he was, and if he had any instrument of fury in his hand, he had no power over himself; yet he would ever be with his javelin in his hand, when he was in the field, or in the house, still he had his javelin in his hand; now you may see what mischief he exposed himself unto, he slung it twice at *David*, and a third time at his own son *Jonathan*; if he had been careful not to have given way to the occasions of sin, knowing how weak he was, and that he had not command over himself, he might have escaped this; a man that is furious had not need alwayes to have a sword about him; a man had need shun all the occasions of evil; *Joseph* was a strong man, *how can I do this wickedness?* &c. all the temptations of his Mistriss could not allure him; what was the cause of this? *he would not hearken to his Mistris, nor be with her, Gen. 39.* What made *Achan* to be so weak? he must needs take the Babylonish garment, and the wedge of gold; he gave way to the occasion, *I looked upon it*, saith he; he being privy to his own covetous heart, should have been shy of giving any occasion to the flesh; but he giving way to the occasion was weak and not able to stand.

Josh. 7. 21.

Fourthly, We should never go up and down without a constant continual purpose to please God; when we first rise in the morning, we should think with our selves, well, I purpose to take heed of sin this day; so when I am at dinner, I will take heed that I let not the remembrance of God go out of my mind; I will have fresh thoughts of him while I am at board; as it is said of *Daniel*, *he purposed not to defile himself with the Kings meat*: So when we go into the fields, we should think with our selves, I purpose God willing, to beware that I may not come home with a guilty conscience, & do thin gs that may be to my shame and wounding another day; when we are to come among wicked people, we should resolve before we come, I will let fall nothing to dishonour God; thus if we would go armed up and down, we should go strongly; if we would make serious resolutions to cleave to God, and not to do evil, this would strengthen us; now when temptations meet us unresolved, we are not able to put them off.

Dan. 1. 8.

Fifthly, We should frequent the Ordinances of God. First, We should be careful of hearing the word of God in a godly manner. *Strength and beauty are in his Sanctuary, Psal. 96. 6.* there is strength to be had in Gods house, in Gods courts; his Word and Ordinances are the food of the soul, that as bread strengthens a mans body, so this spiritual bread of life strengthens a mans soul. So again, For prayer, to go to God in prayer, that would strengthen us, *Prov. 18. 10.* So the Sacraments, they are a means to strengthen us; to go to the Lords Table with hunger and thirst, and serious consideration of our own unworthiness, and of our need, and with true faith unto it; the Lords Supper is a means to strengthen, as it is noted in the primitive Church, *Acts 2. 42.* so again for meditations, if we would meditate of the things we hear, of Gods word, and his blessings, and judgement, and warning we have from day to day; if we would digest these things

things, and chew them from day to day, they would yield a great deal of nourishment unto us; as *David* saith, *Blessed is the man whose meditations are in Gods Law, he shall be like a tree planted by the rivers side; and his lease shall not wither, Psal. 1. 2, 3.* that man shall flourish like a green bay tree: So for holy conference, that is a great means to strengthen all good things; as those good people, when the times were bad, mark how they strengthened themselves, that they might not be infected with evil; *they that feared the Lord spake often one to another, Mal. 3. 16.*

Sixthly, We should put forth our selves to the utmost in good duties; it is our laziness and idleness that we are not more able to do good, and that we are so frail and infirm to do any thing that is of God; if we would take pains and put forth our selves, we should be strong; and indeed what is strength but taking of pains when a man puts forth himself? as *Eccles. 10. 10.* that is, a man must take the more pains; the more pains a man takes, the more strength he puts forth; there is no creature that God hath made besides man, but doth act to its utmost strength; the fire burns as much as ever it can; and the light shines as much as ever it can; and the stone goes down as low as ever it can; every creature works as far as it can; but now man he can limit his strength, because he hath reason and will, and according as he sees a thing more or less necessary, according as he sees it easier or harder to be attained, accordingly he lessens or puts forth his strength; and it is great reason that God should give man power to limit his strength, for he is to deal with the creature as well as with the Creator; and if he should love and seek the creature as much as ever he can, this were Idolatry; therefore the Lord hath given a man power to limit his strength, not to let out all his love or fear upon any thing here below; but yet God doth not give a man that power to limit his strength, and the exercise of it towards his Maker, but he should let out all towards God; as *David* saith, *let all that is within me praise the Lord; he opens his floodgates wide, and lets out all towards God. Psal. 104.*

Seventhly, Consider that all received strength is worth nothing unlesse God give us new supply; wherefore are true Christians weak at any time, but because they think thus? I had true grace in the morning, and an hour ago I had the fear of God and the hatred of sin; and the consideration of this makes him that he is not so careful to keep close to Christ, and to take heed of falling; he thinks, I had power the other day, and I was able to resist temptations then; this makes a man weak; he thinks he had grace a while ago, and so trusts to that; for if a man do not still look up to Christ, and cleave unto him, as if he had no strength, the man is presently a weak man, as weak as another man, and cannot stand; a man cannot be strong in the grace that is in himself, but in the grace that is in God; *Eph. 6. 10.* Brethren, be strong in the Lord, and in the power of his might: And as *Paul* speaks to *Timothy*, though *Timothy* were a man that was as strong as any man upon the face of the earth almost, yet he bids him not count himself strong in the grace that was in him; but in the grace that is in Christ *Jesu*, *2 Tim. 2. 1.* As it is with the air, which is not strong with the light that is in it self, but with the light that is in the Sun; therefore we are careful not to shut the windows; for if we shut the light of the Sun out, the air though it be light now, will be dark again in a moment; therefore though the room be light, yet we keep the windows open, for the light of the air is strong in the light of the Sun; so a Christian should keep his windows ever open towards Christ; if a man ever turn his back again upon Christ, and neglect Christ, if he do not cleave to Christ, and take heed he do not provoke Christ against him, he is gone, he is as weak as can be; as *Ezra* speaks, *Ezr. 7. 28. I was strengthened as the hand of the Lord was upon me;*

no otherwise, if the Lord should take away his hand, he were gone though he had never so much strength, wisdom and parts; he were no body without God.

Eighthly, Lastly, Take heed of striving against knowledge, or willingly, that weakens us horribly; and in particular take heed of pride; no man so weak as a proud man, nor so strong as an humble man; as a Divine speaks; a man that is sensible of his own weakness, of his own being no body, of his own folly, and that he is able to do nothing of himself, he that is sensible of this is strong; as Paul saith, 2 Cor. 12. 10. *when we are weak then are we strong*; that is, when we are humble and weak in our own apprehension and consideration, when we lay this to heart, that we are weak, then are we strong; for this makes a man lay about him, to cleave unto God.

I have laid down divers directions for the strengthening of those good things that are in us, and I will now adde one more, because it is seasonable for the time.

Direct.

Make conscience of using and improving the Sacraments, for they are excellent Ordinances to strengthen a man.

First, The Sacrament of Baptism; I do not mean the meer receiving outward baptism, that is a weak thing; but when a man hath a care to improve his baptism. It is noted of Abraham, that he had faith before his circumcision; but he received circumcision, the seal of the righteousness of faith, for this, that he might be the father of the faithful, Rom. 4. 19. Now he could believe incredible wonderful strange things, that would have staggered him before: So when David was to fight against Goliath, he was a great warrior, and a mighty souldier, and David a weak stripling; now see how he strengthened himself against Goliath; he useth three argument, and one is taken from the Sacrament of Gods covenant; he was an uncircumcised man, but David was circumcised, and within the covenant; What is this uncircumcised Philistin, to one that is circumcised and in covenant with God? and he hath given me the Sacrament of it, that he will help me and be with me, and stand by me in all estates and conditions. So it was with the Gaoler; before when the Magistrates bid him put Paul and his fellows in the worst prison, he durst do no other; and when he saw the prison doors open, he would have killed himself, he was not able to have any power over himself; but when he had faith and was baptized, now he was able to take them out of the prison, and carry them to his own house, and give them the best entertainment; though the Magistrates counted them Rogues and vagabonds, he had gotten strength now.

1 Sam. 17.

Acts 16.

Secondly, The Sacrament of the Lords Supper is of great force, being used with faith and due preparation according to Gods Ordinance; it is a Sacrament for the very nonce to help a mans faith, and strengthen him in every good thing.

First, Because this is the very nature of the Sacrament; it is the Sacrament of growth and increasing in grace; the other Sacrament puts a man into the estate of grace, and this strengthens a man in the estate of grace; therefore when Christ administred the Sacrament, he tells us, we may receive it as our very bread; now Psal. 104. 15. *bread strengthens a mans heart*: He tells us if we come to the Sacrament aright, as our bodies receive bread and it strengthens them, so we may receive that which will nourish our souls; take, eat, this is my body; will not this bread nourish you? directly my body is such a thing, that do but take it by faith, it shall strengthen you, just as this bread strengthens the body; as Eliab went in the strength of that meat he eat forty dayes and forty nights; so if we come to this Sacrament understandingly and preparedly, it is most certain we shall have strength; may be not that we would have our selves; may be we would have more

Marth. 26.

1 Kings 19.

grace,

grace, and more assistance, but we shall have that strength whereby we shall be able to go on in the service of God, doing good, and shunning evil from day to day ; *My flesh is meat indeed, &c.* And indeed it will nourish a man ; as it is said of *Jonathan*, he was weak and faint , and his eyes grew dim ; but when he tasted a little honey, his strength came to him again : *John 6. 55. 1 Sam. 14.* So the Sacrament received by a true Communicant, that sets himself to prepare his soule to partake of it, he shall have his eyes enlighthned, and his heart quickened , he shall have some succour and relief from it to goe about every good word and work.

Secondly, It is a seal of Gods Covenant, and therefore must needs strengthen a man that is in Covenant with God , if he come to it as it ought to be come unto ; for what is the Covenant a true believer is in ? *I will make an everlasting Covenant, never to turn away from them to doe them good ; and I will put my fear into their hearts, &c.* Jer. 32. 40. It is an everlasting Covenant, I will never let them goe, I will put a strong fear into their hearts, that they shall not doe as the wicked doe, they shall stand in awe of God ; it is a strong light ; others shall be deluded ; they shall not be deluded ; it is a strong apprehension of the Word and Will of God ; this is the Covenant of God. Now when a man shall come to have this sealed, when God shall give this Sacrament to make this good, and he takes the Sacrament upon it, that he will walk according to this Covenant, according to the grace that God hath given him ; this man hath all the witnesses in heaven and earth ; why should he be weak in faith then ? *There be but three witnesses in heaven ; he hath these that hath faith ; there be but three on earth, the spirit, water, and blood ; by spirit, is meant the same spirit that works true faith and obedience in the hearts of his people ; then water, that is the water of Baptism ; and blood , that is the blood of the Lords Supper ; the Lord doth witnesse eternal life to this mans heart ; therefore what can this man want ?* *1 John 5.*

Thirdly, This Sacrament is Communion with Jesus Christ, *1 Cor. 10. 16.* *The cup of blessing which we bless, is it not the Communion of the blood of Christ ? &c.* So that when a man comes to the Sacrament aright, he hath communion with Jesus Christ ; therefore he must needs be strengthened, though he were never so weak before ; as *Solomon* saith of the *Conies*, *they are a feeble folke, and yet they make their houses in the Rocks*, Prov. 30. 26. So true Christians are a feeble folk, yet they make their houses in the Rock, where they eat this spiritual meat, and drink this spiritual drink ; they drink of that Rock Jesus Christ ; when they draw neer to this Table, they draw neer to Christ, and therefore must needs gather strength ; they come to this Rock to be rooted and established in this Rock ; and therefore must needs get strength.

Fourthly, Because this Sacrament is a Sacrament of communion with the members of Christ ; a man that rightly receives it, doth increase the Communion of Saints over all the world ; though he never saw them, yet he is loved more and more of all the Saints ; therefore he must needs grow stronger : Take a man that is woven into every man, there is hardly any man of any power but loves him, he hath friends everywhere ; this man is a strong man , as it is said of *Absalom*, *he grew strong, for the people increased continually with him*, *2 Sam. 21. 15.* So a Christian must needs grow strong, that truly hears the Word, and receives the Sacrament ; for people still come flocking more and more unto him ; for still as the Church comes to grow, or any soul comes to believe in Christ, he strengthens himselfe ; as *Paul* was strong in every Town where he went, in regard of the Communion of Saints ; such a man is strong in regard of his infirmities, he hath many to help him to bear them ; he is strong also in regard of advice and coun-

1 Sam. 25.

counsel, he shall have the counsel of the Saints, *Job 4. 3.* If a man be doubtful what course to take when instruction comes, it strengthens a man much: Now when a man hath communion with all the Saints, what abundance of counsel hath he? you may see how weak *David* was, he was not able to beat down his wrath and impatience: Now when *Abigail* came with her good counsel, he blessed God for it.

Use 1.

Let us have a care to come so to the Sacrament, that we may be strengthened in all good things, that we may be more quickened up to every good word and work; for it is a strengthening Ordinance; it is appointed of God for the very nonce to strengthen Gods people in all business and employments they have to doe from day to day. When *Moses* and all *Israel* received the Pascheover, God smote the first borne of all *Egypt*, *Psal. 105. 30.* This was a seal that God smote all the strength of the *Egyptians*, but there was not one weak person among the *Israelites*: So if we did receive the Sacrament aright, there should not be a weak Christian among us. God would finite the *Egyptians*, and weaken the strength of all their lusts and corruptions; is therefore any among us weak, and he cannot do this and that? his lusts are like the sons of *Zervab* to *David*, too hard for him; Though I be anointed King, I am weak, &c. *2 Sam. 3. 39.* So dost thou say, I am very weak this day, and though God hath anointed me King over my lusts, and I am a Christian that should have power over my lusts, yet these base lusts and cursed corruptions are too hard for me: I say, if we did but wisely and carefully, as we ought to do, goe to the Word and Sacrament, and the rest of Gods Ordinances, we should have marvellous supply and help to carry us on in our Christian Combat: It is a very remarkable thing, that when God would have *Joshua* and all *Israel* goe about that same hard work, to goe and encounter with 31 Kings of *Canaan* at one clap, and they were now newly come into the Land of *Canaan*, and were hemmed in, the waters of *Jordan* came back, and they could not goe back again, it is to be noted that before God would have them strike a blow, he would have them take the Sacrament of Circumcision; you know the *Canaanites* might have come and cut their throats when they were fore; nay when they were circumcised, God would not have them goe fight yet, but they must take the Sacrament of the Pascheover, which would cost them seven dayes; one would think this was not the way to be strong; but this was indeed the way to be strong, to go in the strength of heaven; this made the spirits of their enemies melt; for they were now within the Covenant of God; therefore how should we help our own souls, if we would but go in the strength of Gods Covenant to prayer and every business we have to do, and if we would but rightly partake of this Sacrament as a seal of the Covenant? nothing would make it to strong as this.

Josh. 5.

Use 2.

This may seem to condemn the most of us all generally. How do Christians misse of the partaking of the Sacrament? what a deal of weakness is there among us? where is there a strong Christian? they can hardly doe any thing, or suffer any thing; whence is all this? this comes from not receiving the Sacrament as they ought to doe; as the Apostle saith of bodily weakness, *1 Cor. 11. 30.* For this cause many are weak and sickly among you, and many sleep. He speaks there of their unworthy receiving the Sacrament; this is the cause that your bodies are weak: So this is as true of the weakness of the soule; for this cause many are weak among you, and many have such sick souls; nay, many are even dead to all manner of good, even for this cause, the not receiving the Lords Supper in a right manner; for it the Sacrament were duely come unto as it doth require, it is to strengthen us in grace, and against Satan; but when people come hand over head, when they prepare themselves slightly, pray slightly before they come, and come carelesse and negligently, and take not pains to come in due fashion, they

rather

rather strengthen themselves in sinne and Satan against them; as it is said of *Judas*, after he had received the sop, the Devil entred into him, *John 13. 27.* you see he went away with more hardness of heart from the Lords Supper, then he came to it; he went away with more wrath and discontent against Christ and his blessed company then before; the Devil had more strength then he had before: A true Christian that comes to the Sacrament as he ought, gets more strength to his faith, more strength to his lively hope, more patience and meekness; he strengthens all the graces of Gods spirit, and strengthens himselfe against Satan and his own flesh, and against his lusts and corruptions; but when a man comes otherwise, he doth not only not get strength against corruption; but corruption gets strength rather; he goes away with more corruption of heart, and more guiltiness of sinne then before, and is more heartlesse to prayer and good duties: The Devil deals with men, as the Monk did with *Henry* the 7th. Emperour; it is reported that he was poysoned by coming to the Sacrament; for he had poysoned it: so the Devil poysons the Sacrament to most men, they eat and drink their own damnation, when they goe away from the Lords Supper they are worse then when they came, more weak and unable to put off Satan, and more exposed to his fiery darts; whereas if the Sacrament were approached unto according to the due order that God hath set down in his Word, we should gather strength from it.

This may serve to shew the reason why people get no more good by the Sacrament, and doe not meet with this strength that the Sacrament admitteth to every worthy Communicant in general, because they doe not come in a right manner to the partaking of it; and when they doe not regard the manner, God doth not regard the matter; when they doe not come faithfully, and readily, and preparedly to the Table of the Lord, the Lord regards not their coming, and they shall get no good by it; as *Salomon* saith, *When a man is not ready to heare, he offers the sacrifice of folly, Eccles. 5. 1.* So when a man receives the Sacrament, and is not ready to receive, he receives the Sacrament of fools; he doth not consider what a sacred thing it is, and what great matters are required of him, and what care and conscience is requisite thereunto; we should examine our selves, as the Apostle saith, *1 Cor. 11. 28.* We must not only eat of that bread, and drink of that cup, for so even wretches and carnal people do, and never partake of any strength; but we must partake of it after a right manner, as Christ saith, *Luke 12. 47.* He that knew his Lords will, and prepared not himselfe to doe it, shall be beaten with many stripes; so when we know it is Gods will we should come preparedly, and we will not prepare our selves; God will not strengthen us and help us against our lusts, but our lusts shall get head against us. This is in general. Now I come to speak of some particular reasons that hinder men from partaking aright of the Sacrament.

First, Because people come not to the Sacrament with a sense and feeling of their own wants; if we would partake of strength by the Sacrament, before we come we must feel our wants, how we want hope, and patience, and faith, and strength, we want spiritual understanding in the wayes of God; we should not only see this, but feel it; people, may be, see this, that they want this or that; but there is no sound feeling of their wants; they are without faith, and do not feel it; without hope and patience, and doe not feel it; they do not find the want of these things. Now *Prov. 9. 4, 5.* Wisdom saith to him that wanteth understanding, *Come eat of my bread, &c.* When a man doth want understanding, is not onely without it, but feels the want of it; he is not only without strength and faith, but feels the want of it; he sees the want of wisdom and discretion, and Gods helping of him more and more; if it be so, eat of my bread, &c.

Secondly, Because people come without true repentance to the Lords Table, they do not repent of their sins, they do not break the league between them and their own wayes, they come to the Sacrament, and mean to think as they have done, and speak as they have done, and keep company as they have done, and behave themselves in their places and callings as they have done, and no otherwise then they have done; and though they cry God mercy, and make some prayers, yet the covenant between them and their wicked courses was never broken; and therefore it can do them no good: People come to the Sacrament as *Judas* did, he came fresh from the Pharisees conspiring the betraying his Master, and as soon as he had done, he meant to go to them again, and so got no good by it; whereas if we would get good by the Sacrament, that it may build us up in knowledge and believing, in having a care to please God, and making conscience of all our wayes, we ought to root out our sins and corruptions, and sling away our lusts and vile affections; we should throw sin out of doors, as the *Israelites* were to throw leaven out of doors, and not to have any in their houses; nay we should deal with sin, as *Amnon* did with *Thamar*; he hated her now more then he loved her before; nay he put her out, and bolted the doore after her; so though we loved vanity, and worldliness, and passion before, yet now we should hate them, and put them out of doors, yea bolt the door after them, that they may come in no more. This is the way to come to the Sacrament, so as to get strength thereby; and the want of this is the cause that people go away so weak.

Thirdly, Because they come without faith; they come doubting to the Sacrament, *Rom. 14.23. He that doubteth, is damned if he eat.* I may apply it to this; he that doubts is damned if he receive the Sacrament, his own conscience will reprove him, his own soul will say, I have not done well, I have not pleased God in coming; his own conscience will condemn him, and damn him; when he looks upon the Covenant of grace, he cannot apply it, conscience puts him off: This is for want of true faith; if people would come to the Lords Table with faith, they would receive strength, as it is said of *Moses, Heb. 11.28. By faith he received the Paschever*; so if by faith we would receive the Lords Supper, and beat down all doubts and fears of flesh and blood, and resolve to cast our selves upon Christ and his promises, and let him have the disposing of us; if we would truly cast our selves upon Christ, and believe in his name, and so come to the Sacrament, we should have strength; how can we get strength without this? *Eph. 3.17.* When we come to the Sacrament, we come to partake of Christ, and receive Christ, that we may dwell in Christ, and he in us. Now he will not doe thus without faith; faith is the wedding garment; if we come without it, we shall be bound hand and foot and cast into utter darkness; if we be thou wert fettered before, but now thou shalt be more bound, even bound hand and foot, that thou canst not stir, as the Apostle saith, *Above all things take the shield of faith*; so I may say, if you will come to the Sacrament to your own peace and comfort, above all things take the shield of faith. When men come to the Sacrament only with bodily eyes, and bodily hands, what do they get? nothing but a piece of bread, and a drop of wine; but if they had faith, they should have the evidence of things not seen; Christ, and heaven, and the covenant of grace, are not seen with bodily eyes; faith would help them to the evidence of these things not seen; as *St. Austin* speaks of a worthy Martyr, when he was to suffer Martyrdom, he took the Sacrament to strengthen him to suffer Martyrdom; and the Martyrs in the Primitive Church, every day expecting Martyrdom, they every day received the Sacrament to help them with strength; but when we come to the Sacrament without faith, we deprive our selves of this benefit. Now as long as we

give

Eph. 6.

give way to our sins, doubting will reign; and faith cannot be in our soules.

Fourthly, Because they do not seek earnestly to God to blesse the Sacrament to them they do not make themselves strong in heaven before they come; they do not go with strong cries and groans to the Throne of grace, that God would quicken them that they may get the good they ought to do at it. If we would come to the Sacrament of Lords Supper as we ought to do, we should be earnest with God and wrestle with him, that he would make us sensible of our wants, and that he would pluck up our hearts to come with faith; that he would strengthen us, that we may behave our selves well when we are there, and when we come away; every Ordinance of God is sanctified by the word and prayer, 1 Tim. 4. 5. Now because either people do not pray at all, or if they do, they are not earnest with God, therefore it is that they return home little the better.

Fifthly, Because they do not behave themselves well when they are at it, they are not well occupied when they sit at the Lords Table, they know not how to employ themselves as the duty requires; this is that would help us to true strength by the Sacrament, if we were well employed when we were at it. *Gen. 1. 12. While the King sitteth at his table, &c.* faith the Church, that is, while the King was enjoying communion with me. and I with him, I was just at the same time very well employed; I laboured in some measure to stir up all the graces that were in me, that my Spikenard might send up a sweet perfume into his nostrils, that my faith might work, and my love might work; so while we are sitting at the Lords Table, and the King stretch down to bid us welcome; we should labour to be well employed, to keep vanities out of our minds, and employ them well, that we may have a good meal before we go.

Sixthly, Because people when they have been at the Sacrament, they do not examine themselves diligently, whither they have got any good by the Sacrament; I have received the Sacrament, have I got any good by it? is my faith strengthened? am I yet backward to Gods will, untoward in his worship, dead in his service, am I still hovering and doubting in my conscience, have I no care of God, have I got no good by the Sacrament? if people would but call themselves to account, whither they have got any good by the Sacrament; this would do them a great deal of good; it would make them bewail and lament, and cry out if they got no good; people let things run on at six and sevens; if they get good, so it is; if they get none, so it is, but lay it not to heart; whereas a godly heart when he hath been at an Ordinance, calls himself to account, and takes it marvellous heavily if he see he hath got no good; as the Church when she prayed, and saw her prayers did not prevail, it was a bitter thing to her; *Thou hast covered thy self with a cloud, that our prayer should not pass thorow*, Lam. 3. 44. when she saw she prayed, and strived, and tugged with God, and there was no comfort, O how she took it to heart, she made it the burthen of her complaint; so if Christians would do thus, The Sacrament doth not take, the Lord covers himself with clouds, and hides himself from me, he will not own me; we should go crying and yelling up and down to see that we do not get good by the Sacrament; if we would do thus, we might get good by it.

Seventhly, If people do get good by the Sacrament afterwards, yet they do not interpret this to be by the goodness of God in the Sacrament; may be they meet with some comfort and assistance now and then which might do them a world of good, and strengthen their hearts wonderfully if they did look to it; when they have gotten many good blessings, now they do not construe this to be by reason of Gods Sacrament and Covenant; if they

Psal. 119.

did look upon it, O this came by vertue of Gods Covenant, and the seal of his Covenant to my soul, this would make them strong in Gods Covenant, and help them exceedingly; thus *David* did, if he got any mercy at any time, still he laid it upon going to Gods Ordinances: *this I had because I kept thy precepts*; This I had because I prayed unto thee, and sought thee earnestly; I followed God earnestly, and now I see his infinite goodnesse and mercy towards me, how he hath rewarded me; I confesse it was a poor thing I did, God might even have flung it as dung in my face, but see how he hath rewarded me: So if Christians would say, this I had because I was careful, though I had formerly neglected Gods Ordinances; yet at last I came to seek him earnestly with my whole heart, and to come more preparedly and diligently to the Lords Supper, and now this I find I had by it; how hath God blessed me since? how hath he assisted me, and lifted me over many rubs and temptations? I will have a care of this therefore afterwards; this would strengthen a man wonderfully, but for want of this people get little good.

Eighthly, Because Christians do not rowse and stir up the Sacraments that they have partaked of formerly, they do not provoke their souls to extort the efficacy and fruit of former Sacraments; when *Moses* had perceived that all Israel had entered into Covenant with God, he rowseth up their hearts to look upon this Covenant, *Deut. 26. 17, 18, 19. Thou hast avouched the Lord this day to be thy God, &c.* As who should say, you have entered into covenant with God this very day; now rowse up your selves and consider what God hath done; this very God hath promised you to set you up above all Nations; then stir up your selves and believe God, and say, Why should I distrust God? certainly he will blesse me, and do good to me; and this day thou hast vowed thy self to God, therefore rowse up thy self and think there is no going back; I have made a covenant, and taken the Sacrament upon it, and now there is no going back; as *Luther* speaks of a good Virgin, she was marvellously tempted by her lusts and corruptions; she helped herself by the covenant; I am a Christian, and am baptized, I have taken the Sacrament upon it, and will not yield; and this did marvellously help her; but when Christians neglect this, no marvel though they continue weak still; nay, most people though they have been at the Sacrament make no conscience of their vows to God, they break covenant with God, therefore no marvel they get no good by the Sacrament.



REV. 3. 2.

Be watchful therefore and strengthen the things which remain, &c.

Strengthen the things which remain; As who should say, thou hast some grace in thee, but what grace? nothing but the remainder of a great deal; more thou hast had formerly; thou hast been more earnest, and more fruitful, and hast abounded in the work of the Lord, thou hast had more a great deal, thou art horribly grown down the wind, thou hast nothing but the remainders of what thou hadst, therefore it is high time for thee to go and strengthen the things that remain.

Now here by the way, before we come to the main point, we may observe *That a child of God cannot fall totally away; there will be ever something that remains; though he may lose much of his good graces, he cannot lose all;* though *Sardis* was brought to a low ebbe, yet there was something remaining; I say, a child of God can never come to such a low pass, but he shall have something remaining; he may have horrible declinings, and woful decayings of grace, but he can never come to this passe, to have no grace, no faith, no love to God, no care of his name, to be a wicked man again, there will be something remaining in him that is good; as we may see, *1 John 3. 9. Whosoever is born of God sinneth not, for the seed of God remaineth in him;* a child of God that is born of God cannot sin, that is, he cannot absolutely and totally fall away, there will be good things in him as long as he lives, there will be a seed remaining in him for ever; he can never be a bankrupt, and come to nothing; he shall be a godly man, and a child of God, and one that fears Gods name for ever; he cannot lose all, though he lose much; as it is said of *Jehoshaphat*, though he yielded much to sin, and gave way to the lusts of his own heart in an horrible manner, yet there was something remaining in him; though he had greatly dishonoured God, and distempered his own soul, so far forth as to love the ungodly, and to help those that were the enemies of God; yet saith the Text, *there are good things found in thee;* he was not quite deprived of all the graces of Gods blessed spirit, but there were good things in him still; so the five wise Virgins, though they slumbled and slept, and were exceeding secure, yet their lamps were not gone out; I may compare a Christian to a cup of right Canarie Wine, that no frost in the world can quite freeze; it may freeze it very much; but yet there will be some spirits of the Wine remaining unfrozen; so godly men are an everlasting foundation, all cannot possibly be spent and consumed in them, they shall have something remaining in them. Now I will tell you, First, What is not the reason of this. Secondly, What is the reason of it.

First, Not any thing in himself; it is not any grace received in it self, it is nothing in thee, no not the image of God in thee, nor any holiness, nor mortification; there is nothing in him keeps him from falling away; for let a man have all the grace that ever any man had, he may fall totally for all that; nay, if he were as holy inherently as *Adam* in his innocency, he may fall away totally; nay, if he were as holy as the Angels in Heaven, and

A child of God cannot fall from

I grace.

2 Chron. 19.

2. 3.

Mat. 25.

1. What not the Reason.

and were in the same estate that the Angels in Heaven are; they are not immutable in their own nature, therefore that they are confirmed in grace; it is Gods goodness and mercy to them, it is nothing in themselves; those Angels that do stand, may fall notwithstanding any thing that is in them; no grace received will keep a man from falling totally away, if he have not the fountain and the favour of God to keep him, if he have not a better bottom then himself; intrinsic unchangableness is only a property of the Lord, *Mal. 3. 6.* All creatures may change, if they had a thousand times more of the image of God, yet they may change and fall, and lose all notwithstanding any thing they have received; it is nothing in a mans self; Now I will make this appear that it is not any thing in a mans self.

Evid.

First, Because the godliest man in the world is bid to look upon himself as one that may fall absolutely into any sin in the world in himself; for all the love he hath of God, he may yet hate him; for all the fear he hath of God, he may yet slight him; a child of God is commanded to look upon himself, as left to himself, to be in a woful case; that he may fall finally and totally away, to be nothing and worse then nothing; as the Apostle saith, *Gal. 6. 1.* if a man be overtaken in a fault, ye that are spiritual restore such a man, knowing that ye your selves also may be tempted; that is, consider, it may be thy case, thou mayst be tempted to fall as well as he, and worse too; you that are spiritual, though you be never so spiritual, though your minds be never so wrapt up with God, and taken up with spiritual things, yet you are not so spiritual, but if you will hearken to the counsel of your own hearts, you may be carnal and brutish; look upon thy self as a poor miserable creature; though thou hast never so much grace, thou canst not keep it, unlesse thou hast a better keeper then thy self.

Secondly, Because the people of God are bound to fear themselves (I bring the very arguments that they bring that hold a child of God may fall away totally; therefore I grant them that the arguments are good, that in themselves they may fall away) and I say a child of God is commanded to fear; be not high-minded but fear; that is, though thou hast an excellent faith, and standest by faith, yet be not high-minded, do not think thou art higher then thou art, and remoter from the power of the flesh then thou art; be not proud and conceited; for all the faith thou hast, thou mayst distrust God; and if God leave thee to thy self thou mayst be an unbeliever, and as vile an infidel as ever breathed upon the face of the earth; in thy self thou hast as vile a wretched heart as any man, which if thou wert left to thy self would quickly shew what it is, *Phil. 2. 12. 13.* work out your salvation with fear and trembling; for God worketh both the will and the deed: As who should say, I do not deny but a child of God doth depend upon the good pleasure of God, and is built upon his eternal counsel; he is not built upon his own pleasure, he doth not stand upon the hap hazard of his own will, but upon the good pleasure of Gods will; but saith he, it is our part to fear; for we for our part may fall, we can do nothing, no more then we are holpen; no more then God doth stand by us, and keep us from falling; it is our part to fear and tremble from day to day; as the Apostle saith, *Heb. 4. 1.* let us fear, lest having the promises of entering into his rest, any of us should fall short: Let us fear; as who should say, we are in danger of coming short, we are in danger to fall, and not to reach the Kingdom of Heaven; how many temptations are there? what a vile flesh do we carry about with us? therefore let us fear.

Thirdly, The children of God are commanded to take heed, lest they fall totally away; where note they may for all that is in themselves, for any grace that is received; therefore God calls upon them to cling to him, and to cleave to him, that he may not be provoked to withhold himself from them

them; as we may see, *Heb. 12. 15.* take heed lest any man fail of the grace of God, &c. Take heed, look diligently to your selves, lest any man fail of the grace of God; if you mean to go to heaven, I can tell you you must have care and diligence, and look to your selves; take heed you be not proud and worldly; take heed you suffer not security nor any other corruption to steal upon you, and hinder you from going on in a godly course; take heed lest any of you fail of the grace of God; what do these words import, but that a man in himself is in greivous danger, in regard of falling totally away? so *1 Cor. 10. 12.* he that stands, let him take heed lest he fall, though he stand never so firm for the present, though he be never so stout and courageous; no man ever went so far in the wayes of God but he might turn back if he lookt not to himself; no man was ever so zealous, but he might be lukewarm if he lookt not to it; no man was ever so quickned, but he may be deaded, if he look not to it; therefore he that stands let him take heed lest he fall.

Fourthly, Because the children of God are commanded still to grow in grace, because there is no grace yet received, or that can be received in this world, is enough to keep them from falling totally away; if a man think with himself, this grace I have is enough, I need no more, if he do stand at a stay, and limit himself, and think this will suffice, he is mistaken; there is no grace, if it were a thousand times greater then that which the best Saint in the world hath, that can secure a man from falling away; therefore when the Apostle would perswade Christians to take heed that they did not fall away, *2 Pet. 3. 17.* he bids them grow in grace; would you not fall, but stand stedfast? would you not be led away with the errorrs of the wicked? know assuredly that all the graces you have received are not sufficient; but grow in grace, labour to be more humble, and meek, and patient, and zealous; labour to make more conscience of your wayes, to have a more tender heart, to be more taken up with God, and more careful to please him; to be more earnest and frequent in prayer, to mark his word, and look to your steps every day; labour to stand firmer and stronger yet; for all that you have attained to it is not so much, but it may be weakned and born down; *Therefore grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.*

Sixthly, Because the examples of Apostates and backsliders are propounded to the very Saints, for them to take warning by; as the Apostle propounds the example of the Jewish Apostates to the Romans; *if God spared not the natural branches, &c.* Look upon them, see how they are fallen away, *Rom. 11. 21.* how that Church is Apostatized; therefore look thou to thy self, lest that which befell them befall thee; lest thou sin against God, as they did, and so that light upon thee, which did light upon them; so the Apostle doth propound the example of *Alexander* and *Hymeneus* and *Philetus* even to *Timothy*; though *Timothy* was elect of God, yet he knew *Timothy* was of a flexible nature, and might change and fall, and fall totally in himself, if he did not look to it; O faith he, *bold faith and a good conscience, &c.* *1 Tim. 1. 19, 20.* He propounds it even to *Timothy*, that the falls of Apostates might make him wary and careful to stand upon his guard.

Seventhly, Because the children of God are fain to pray that God would keep them from falling away finally & totally; which is a sign that they may fall away totally in themselves, notwithstanding whatsoever acquaintance they have with God, or whatsoever vertue they have gotten from Christs death, yet they are to go to God to keep them from falling away; as *Psal. 119. 43. 44.* take not away the word of thy truth, &c. As who should say, Lord, for ever keep me, do thou never forsake me utterly, though I may provoke thee to forsake me very much, yet never take away the word of thy truth utterly out

out of my mouth, then I shall never be able to hold out to the end; if thou wilt keep me and uphold me, then I shall keep thy Law for ever; but otherwise I shall never do it: Nay, Christ plainly tells us, that he is fain to put in, and pour out his prayers before his heavenly father, that his dearest Saints and elect may not fall away; as who should say, Father, they may fall totally away, if thou do not preserve them; as he saith to Peter, *Luke 22. 32. I have prayed that thy faith fail not*; faith is the best grace that any child of God hath, and love proceeding from faith is a good grace; but they are all failing things, and may be worn out by corruptions; therefore Christ prayeth his heavenly Father that it may be fed and cherished, and kept by his heavenly Father, that it may never fail; implying it would fail otherwise: Nay, the children of God are fain to confesse in their prayers it were just with God to let them fall totally away, by reason of their sins, by reason of their unthankfulnesse and unfruitfulness under the means, and want of knowledge of his son Jesus Christ; they confesse it were just with God to be weary of them, and give them for gone; nay, the children of God, the best of them all do find that it is a very hard thing to keep themselves from decayes of grace, and declinings, and weakenings; they find that they have much ado to hold their own, much more to grow in grace, and increase more and more; to grow more and more heavenly, and more and more vertuous; and more and more selfdenying; they see how many thousand corruptions and temptations they have, and how backward their own hearts are, and how soon they are surprized, that they have much ado to keep that which is begun in them, much more to encrease it, and grow in it: Nay, the children of God may so far fall away, that in their own sense and feeling they may think that they have not a jot of grace, so that they are sometimes ready to conclude against themselves, that they have no grace, they were never wrought upon, never subdued; many times it is thus, and though they do not conclude thus, yet how often are they put to this desperate list? to look every moment when they shall fall, and fall totally and lose all, they shall not have a relique of grace in them; it is thus with the Saints of God.

Lastly, Because there is no grace received is able to hold without continual influences from Heaven; this is the nature of the grace of the second Covenant; that it is by continual influence; it is not like the first Covenant; when God gave Adam all his portion in his hand, not only for the present, but forever; if he would he might stand for ever, he need not pray to God to keep him, but if he would obey God, he might stand of himself, by the Covenant that God had made with him; but under the Covenant of grace, grace runs thus, that grace is but for the present; if a man stand now, if he would stand the next hour, he must have a new supply of grace; though he be never so patient now, he may be impatient in a quarter of an hour; though he be never so humble now, he may be as proud as Lucifer in a quarter of an hour; I say, God under the Covenant of grace gives a man only for the present, so that now he may know it is in Gods hand; he is kept by the power of God, through faith unto salvation; so that grace is in a child of God, as light is in an house; light is never so in an house, but in a moment it will be dark if you shut the windows; so it is with a true Christian, he had need keep his windows open towards Christ, he hath need of continual thinings of grace from heaven; as Christ teacheth us concerning our daily bread, *give us this day our daily bread*; so it is much more in regard of grace for our souls; good Lord give me wisdom and faith, and patience this hour, and so the next hour, and the next day; give me the comfort of this day, and the assistance of this day, give me the concurrence of thy grace this day, and so the next; and we must never leave praying to

to God to accompany us with his grace from day to day; for a man stands not by the grace that is in him, but by the grace that is in God; as the Apostle saith, *Heb. 6. 10.* be strong in the Lord, by the power of his might; he doth not say, be strong by the grace ye have received, but be strong in the Lord; be sure you call upon him, and keep close to him; there is all you stand by. So *2 Tim. 2. 1.* be strong in the grace in Christ Jesus; if any man in the Church might be strong by the grace in himself, *Timothy* might; he was as vertuous a young man as any in the Church; no man that *Paul* loved so as *Timothy*; I know no man like minded, saith he; he was so endued with Gods spirit, and the graces and vertues thereof, that there was none like him; yet *Paul* doth not bid him be strong in the grace that was in him, but be strong in the grace that is in Christ Jesus; grace is in a child of God, as heat is in the water; though it be never so seething hot, yet take it from the fire, and it will sing out all the heat, and be as cold as ever it was; so it is here, notwithstanding all the graces that are in a child of God, if he do not hang over Jesus Christ, and keep close to him, the daily incursions of sin will consume his graces; the temptations of the flesh, and the Diuel within, and the world without, will consume them all, unless a man be a good husband, and receive new supply from Heaven; so that we say that no grace received can keep a man from falling, but that he may fall totally away in himself: Now to come to the true reasons why a child of God cannot fall totally away, but something of the Image of God shall remain in him; though he may lose much, yet he shall not lose all, but something shall be remaining in him; the reason of this is nothing else but the meer goodness of God to him, that God will not let him so fall, and God hath covenanted so with him, that man that truly believes in his name, he shall be kept for ever through faith unto salvation; he shall not be quite broken off, but he shall have some grace, he shall have something of God in him, something that shall distinguish him from all wicked men in the world; as the Lord saith of *David*, *Psal. 89. 33.* though they did sin against him, and carry themselves unworthy that God should keep them; yet notwithstanding the Lord would whip them and chastize them, but his loving kindness he would never take from them; why? because he had sworn by his holiness that he would never fail *David*; so that here we see it was meerly through the goodness of God to *David* and his elect people, that they were kept from falling away; so *Psal. 37. 24.* saith he, *the righteous shall not be utterly cast down*; a child of God may fall, and fall foully and fearfully, he may stain his own conscience in a lamentable manner, and wound his own soul, and disable himself to good duties in a fearful manner; but yet though he fall, he shall not be utterly cast down, there shall be some standing still, it shall not be an utter fall; *so be that doth these things, shall never be removed, Psal. 119. 5.* he speaks there of a man that shall dwell in Gods holy mount, and he names who it is, *one that hath clean hands, and a pure heart, &c.* so that you see it is the promise of God, that this man shall stand for ever; he shall never be totally unsetled; he doth not mean he shall not be moved at all, but not absolutely, so as to be quite and clean thrown down; but yet no thanks to himself, but thanks to the promise; otherwise he might be moved, and unsetled, and break his neck, and fall and never rise more; but the promise is, that he shall never be moved, *Psal. 112. 6.* the righteous shall never be moved, he shall be had in everlasting remembrance; the Lord will remember a righteous man in the midst of all temptations; let all the Devils in hell set upon him, the Lord will for ever remember that man, and never let him go from him; so that you see it is meerly the goodness of God, not from any thing in himself, not from any grace received, but meerly from Gods goodness; he may thank the rock he is built upon; as Christ saith, *Mat. 7. 25.*

He that heareth these sayings, and doth them, I will liken him to a man that built his house upon a rock, &c. The house fell not, but he may thank the rock; it was built upon a rock; so a childe of God is built upon a rock; as we have a Proverb, how can he but swim that is held up by the chin? so a child of God, the Lord holds him up by the chin, he shall never sink so as to be drowned; he may fall, and fall fearfully, but not totally; but there shall be something of God remaining in him for ever, the Lord will ever keep some truth of grace in that mans soule that he hath given the truth of grace to. *John 2.* For the truths sake (saith he) which dwelleth in us, and shall be in us for ever. When God hath put in the truth of saving grace into any of his peoples hearts, it shall dwell in them for ever, the Lord will take an order for the keeping of it; therefore though a childe of God may be grievously overcome, yet God doth ever let something or other remain he doth ever exempt something; God deals with his children in regard of their souls, as he dealt with *Job* in regard of his body; though he let the Devil have a great deal of power over him, yet he did limit him; he is in thy hand, but save his life; though he would not let him have power over his life to kill him, he let him have *Jobs* children in his hands, and he let him have his goods in his hands, his cattel and his substance in his hands, nay he let him have his health in his hands, so that he did strike him with boyles, and blains, and woful sicknesse, but yet save his life, you shall not take away his life; so God deals with the life of his Saints; though he may let the Devil horribly tempt them, and the World horribly carry them away, and the lusts of the flesh horribly vanquish them; yet saith God, he is my childe, and the Devil, and the Flesh, and the Temptations of the World shall never kill him; save his life, let him never be dead in trespasses and sinnes as a wretch.

But you will say, What is it that doth remain, and what shall for ever remain in the children of God? You know *David* fell into adultery to lie with another mans wife; he fell to that pass, that he laboured to defend his sin, and maintain it, that it might not come abroad; he added murder to it; what grace, what fear of God, what love to his Majesty, what regard of Gods commandements, what goodness or holiness at all was in *Dauids* heart now at this time? So *Solomon*, when he gave way to Idolatry over all *Israel*, to the Idols of *Moab*, and *Ammon*, and *Edom*, and the *Philistines* round about, that the true God was not truly worshipped; what grace had he? was there any goodness or piety in *Solomon* at that time? So when *Peter* denied his Master, and forswore him, and confirmed it with an oath, and cursed himself if he knew the man; what grace was in *Peters* heart at that time? So when *Asa* threw the Prophet into prison when he came to reprove him; what grace remained in him at that time? Thus the enemies of this Doctrine argue against it; therefore they say a child of God may fall totally. Was there any grace at all in *Dauids* heart when he was committing adultery and murder? was there any grace at all in *Lots* heart when he was committing drunkennesse and incest one night after another?

I answer, There are four things which shall ever remain in Gods children, and shall never be taken away quite and clean after they are once converted, and brought home to God.

First, They have an Unction, an anointing from the holy one, and that is in them, and shall abide in them for ever, *1 John 2. 27.* The anointing which ye have received of him dwelleth in you, &c. This same anointing, it abides in the people of God for ever: By this same anointing, I mean the opening of their eyes, whereby they look upon God and Christ, and his goodness, and holinesse, and righteousness, and the commandments of God;

God, and sin, and hell, and the world, and profits, and pleasures; they look upon the things of the world, and upon the things of heaven, in another manner then any other people doe; God opens their eyes, that they look upon things in a different manner from other men; and this unction shall abide in them for ever: 'Tis true, sin may horribly dazle their eyes; by reason of the corruptions of the flesh, and the deceivableness of sin; they may be marvellously weakened in this unction, and darkness and deadness of soule may blinde their eyes, and dimme their looks; but it can never be quite taken away; they will have a better sight of God, and Heaven, and Christ, and heavenly things, and of the Ordinances of God, and of the world, and their callings, and the buinesse of the world, they shall see these things after a different manner from the world; as for example: A child of God shall see more of the word then any other; others may see the word, and yet continue in sin still; but a godly man shall see that in the word, that he dares not live in any sin for a thousand worlds. So for the Sacrament, he seeth more then a natural man; a natural man seeth nothing in the Sacrament, but he may come to it as he doth come to it, he may live in his sins still, he sees nothing in the Sacrament, he doth not see that he eats and drinks his own damnation if he come unworthily; but a childe of God seeth that in the Sacrament, that he dares not come unpreparedly and unworthily by any meanes; he seeth that in the Sacrament that requires preparation and worthinesse; so for sin, he seeth that in sin, that he dares not goe on in it; he will rather die at stake, rather then doe as the world doth; though through weakness and want of cautelousnesse, sin may get great advantage against him, yet it shall never bear him down, and the unction keeps him that he dares not lay the reins upon his neck. This is one thing shall ever remain in a child of God; and this appears by two things.

First by this, That if ever the Devil get a childe of God to commit sin, he cannot carry it away as others doe, but it makes the heart bleed, and wounds the conscience; he seeth such things in yielding to sin, and giving way to the Devil (I speak of known sins) the unction doth so wound him, that he cannot carry it as others doe; if he tell a lye, he cannot bear it as the wicked can doe, they can be merry, and jovial, and carry it away, it never troubles them; but where this unction is, it lies heavy upon the soule; as the Prophet *David* had this unction in the midst of all his falling into adultery; for you may see, for all he lived ten months in the sin before he came to thorough repentance; 'tis true, he did so, yet all this while he had this unction; for so himselfe confesseth, *Psalm 51. My sin is ever before me.* Though he never sought to God soundly and thoroughly for ten months together, yet still good things were in him, his sins were ever before him, it did haunt him as a ghost, and wound his conscience; his unction did shew him, what a beast am I, what a wretch, what have I done?

Secondly, It appeares too by this, That a childe of God, though he hath sinned never so much, yet he cannot stand it out; but let him be soundly dealt with, he is not able to hold out, but he must submit to the Lord; it is a signe this unction is in him; for he seeth Gods Word, his displeasure, his grace and goodness; a childe of God may be horribly peevish, and horribly transported in this fashion, to the dishonour of God, and opening of the mouths of the ungodly; but come and deal with him, shew him his sins, he is not able to maintain bucklers against it; he seeth that in your reproof which will burst all his bones, and make him stoop, and sling away his sins, and cast away his disguisements; as it was with *David* when *Nathan* came to him, O saith he, I have sinned; he repented presently, the unction made him see that in *Nathans* Sermon, that he was not able to hold out any longer.

ger, but now his soule bleeds, and melts within him; so when a childe of God comes to the word, and heares his sins reprov'd, he cannot carry himselfe as the wicked doe; they can heare the word, and keep their sins still; but a child of God hath an unctiō, and when the word doth discover his sins to him, he cannot hold up his hand against God, but he must fall down and bow before him.

Secondly, There shall ever remain in a childe of God lusting against every known sin; there will be ever in a childe of God, both before and after the committing of known sins, lusting against the flesh; the sanctified part will lust against the unsanctified; he shall never sin with an whole will, and full consent, as the Apostle speaks, *Gal. 5. 17. The flesh lusteth against the spirit, and the spirit against the flesh, &c.* There is a spiritual will in a child of God, that will ever lust against the carnal will, so that a man cannot commit sin with his whole will, as a wicked man doth; as *Paul* saith, *Rom. 7. 25.* He did not sin with all his soule, with all his heart; his mind was for God, the spiritual part of his will was against his sin; *I find another law in my members, rebelling against the law of my minde, &c.* He did not sin with all his will; for he had another law in his heart, rebelling against the law of sin and death; therefore the Apostle saith, *1 John 5. 18. Whatsoever is borne of God sinneth not; that is, he cannot sin with his free will, with his whole consent.* I will make this appear by five things, that a child of God can never sin with his whole will.

A childe of
God cannot
sin with his
whole will.

First, Because he never sins, but it is against his standing purpose and resolution, and determination in himselfe; a childe of God hath a purpose never to sin against God, by using all manner of wayes, by striving, praying, labouring, endeavouring, comming to all Gods Ordinances, and taking all courses to resist sin; he hath this purpose; a wicked man now hath no purpose not to sin, but he hath a secret purpose to sin; a Drunkard hath a purpose when he meets with his companions to goe to the Alehouse and drink with them; and a covetous man hath a secret purpose to be worldly; so let a man be a vain and an evil companion, he will not give over his company-keeping, they are his friends, and he will converse with them; tell him he must converse with the Saints of God, he will not, he hath a secret purpose to the contrary; but if a childe of God sin, it is against his purpose, he hath a standing purpose not to sin, *Psal. 119. 27. Psal. 39. 1. Psal. 101. 3.* So, *I will never forget thy precepts, I will consider thy testimonies, and I will turn my feet unto thy wayes.* There are abundance of places of Scripture that shew that a childe of God ever takes up an absolute purpose concerning holinesse and godlinesse of life and conversation. Now if a child of God be born down at any time, it is against the purpose of his heart, which is a signe that he doth not sin with his whole will; for if a mans will were absolutely set upon wicked courses, then he would have a purpose and resolution to live in them; but a childe of God hath alwayes a purpose to doe the contrary, and to walk in Gods wayes.

Secondly, Because a child of God never sins, but it is against the study and composure of his heart, it is against his course, against the frame he composeth to himselfe, which is, that he may not sin against God, but that he is borne down with sin, *Psal. 119. 112. I have inclined my heart to keep thy statutes alwayes, even to the end.* He had a study and composure in his soule to keep Gods statutes and to keep them alwayes, even to the end; therefore whensoever *David* sinned, it was not with his whole will; for he sinned against the study and composure of his heart.

Thirdly, A childe of God never sins, but there is something or other that breaks the fulnesse of the voluntariness of it; as for example; if a childe of God sins, sometimes it is out of ignorance, he doth not know that he offends

sends God; if he did, he would not doe it for a world. Now ignorance doth lessen the voluntariness of a thing; a man in ignorance may doe a thing which he would not have done if he had known it; therefore when a childe of God sinnes in ignorance, his will is not with it.

Again, If he sin against knowledge at any time, then it is through inconsideratenesse, it is in his haste; you know inconsideratenesse doth lessen the will mightily; a man may in haste doe a thing, which when he comes to think of, he would rather have cut off his right arm then have done it; therefore this is an argument that all his will was not in the committing of the sin, because he did not consider of it, he did not doe it deliberately. *Psal. 116. 11. In my haste I said all men are liars; in my haste I said I am cut off from thy presence.*

Again, If he doe it with more deliberation, yet there is something still that doth lessen the will; there be grievous and violent passions. Now violent passions doe exceedingly take away the will; a man in passion will doe things that his will is absolutely against; a man will stab his dearest friend in fury and passion; as when *David* murdered *Uriah*, it was meerly out of passion. the passion of shame, lest his sin should come out, to the dishonour of God, and the shame of his Kingdome and Crown; he was overwhelmed with shame and fear of the disgrace of his sins, and in fear he did doe it. So *Peter* was in fear when he denied his Master, in fear that he should be put to death, when at the same time I dare say many qualms came over his heart. O that I were not here! O that I were not put to this! So when *Jonah* ran away from God, it was in a passion.

Again, Suppose that passion be down, yet something or other there will be still, that will lessen the will, as violent temptations and impulsions to sin; when a man himself at the same time hath a great act of his will to resist these temptations and impulsions to sin; when a man at the same time hath a great act of his will to resist these temptations, but the temptations are greater, and so he is borne down; but here is not all the will; for he would not do it; a wicked man may have reluctancy, and resistance against sin in his conscience, but a godly man his will is against it.

Fourthly, A child of God can never be brought so low as to make a trade of sin; *He that committeth sin, is of the Devil, 1 Job. 3. 8.* that is, he that committeth sin by way of trade; now this cannot be in a child of God; he is of the Devil that makes a trade of sin; a child of God his course is to the contrary, it is his trade to cleanse himself, and purifie his heart by faith from day to day; if he be impatient, he cannot make a practice of it; a child of God cannot sin, for he is sanctified. *Psal. 119. 1. 2. they do no wicked thing, &c.* This is by way of trade and occupation; a child of God doth never sin in that fashion; therefore it is certain his full will is not to sin, for if his whole will were after sin, he would go on in it, and live in it, and make a practice of it; but he dares not, nor will not make a practice of it.

Fifthly, A child of God doth never so sin but he hath an aptness in him to rise again; a child of God hath a greater aptness to rise again and repent, and love God again; he hath a gracious heavenly aptness above all other men in the world; let him sin never so much, let his fall be never so great, there will be this aptness left, and it shall remain in him continually; and this is an evident sign he never sinned with his whole will; for if he did sin with his whole will, he would be as unapt to repent as if he had never been converted; as *Solomon* saith, *Prov. 9. 8. As who should say, a wise man is apt to take a rebuke, he is apt to take it in good part; he will take it humbly and obediently, if he be a wise man; and this is a sign his will is not absolutely set upon folly; but if you tell him you have played the fool, and dealt unadvisedly, why would you be overtaken with such a corrup-*

corruption? you have provoked God, &c. he will love you for it, he hath an aptness so to do, and this aptness shall ever remain; and this is another good thing remaining in the children of God, that is, a lasting against sinne.

Thirdly, Another thing is for ever to have a tender disposition to look after God, and to have an eye to God; this shall never be taken away quite and clean; as you may see in *Jonah*, though he had run away from God in that lamentable manner, yet saith he, I will look towards thy Temple; his thoughts were there, his mind was to have Gods love, his goodness, and countenance to shine upon him; he must have an eye to that above all things in the world; but you will say, affliction made him do that, he was now in the Whales belly; but you may see, he looked upon God before he was in the Whales belly; for when the Mariners asked him what he was, saith he, I am an Hebrew that fears God; and as a proof of this fear, you may see how he submitted to God; I have run away from God, saith he; he confessed his sin, and took shame to himself, and submitted himself to be flung into the Sea, that God might have glory by his drowning if he would.

So that all was not drowned in him; now that this disposition remains appears by five things.

First, Though a child of God should grow to never so sluggish a pace in Religion, that all his vigour in prayer is gone, he hath not the affection and heart in good duties that once he had, he is lumpish and untoward; yet in the midst of all these distempers, he cannot lie down to this, but he hath abundance of heaves to God to quicken him again; as *David* saith, *Psalms* 119. 25. *My soule cleaveth unto the dust, O quicken thou me according to thy word.* His wings were off, and his chariot-wheels were knockt aside, he could not goe on in good duties with any pace, he was lumpish and untoward, his soule cleaved to the dust; and yet you see what heaves he gives, he would be quickned, he would not be at this passe; Oh that God would quicken him! this was his disease, and the burthen of his soule, O quicken me! O the lamentable throwes and secret yernings that are in a poor soule that is dead and dull! he cannot pray, nor finde the Word work upon his soule, he can receive no fruit and benefit by the Word of God; O the moanes, and yernings, and lookings up to God, that God would quicken him! though he hath no heart almost, but is marvellously borne down, yet he is not able to lie down under this, it is a disease to him; O quicken me!

Again, Let him be never so much hardened, as a childe of God may be fearfully hardened; yet in the midst of all he hath a feeling of this hardening, whereupon he makes out after God, and will never give him over, till he hath freed him from it, *Isa.* 63. 17.

Again, Though a childe of God be never so secure, as he may be secure and grow careless of God, yet in the midst of all, he can never be quite overcome by security, so as quite and clean to forget God; no, he must listen after God, and will hearken after God, and hear the voice of God in some measure, when the word reproves him, and finds fault with his courses, he doth hearken to it, he is not quite asleep; as the Church saith, *I sleep, but my heart waketh*, Cant. 5. 2. She did take notice of God in the midst of all her security; it is the voyce of my Beloved, saith she.

Fourthly, A childe of God can never so far goe down the wind, but he shall for ever love the Image of God, and love mercy, and love holiness and goodness, and love the Ordinances of God, and the Image of God, wherefoever he sees it; nay, he doth love the children of God, and this is a sign

a signe unto him that he is passed from death to life, when he hardly hath any other signe; 'tis true, when sin and corruption hath exceedingly defiled Gods childe, it may make him shy of Gods children, and make him winde out of their company; but yet grace makes him love them, they are the amiablest persons in the world in that mans eye, he blesteth the very ground they goe upon, he hath this ever left in him; and by this a childe of God may know that he is passed from death to life, because he loves the Brethren, 1 *John* 2. 14.

Fifthly, A childe of God shall never be brought to low, but in the midst of all he shall chide, and check, and finde fault with his own soule, not as wicked men doe, by reason of the terrours of conscience, but in a gracious manner; why have I done thus? is this the thanks for the redemption of the world by Jesus Christ? is this the thanks for the Gospel? are these the fruits I bring forth under Gods Ordinances? why am I thus dull to good duties? why am I thus dastardly and cowardly for God? there will be these gracious chidings; though sin and corruption makes him full of legal terrours, yet there be some gracious checkings and exhortations, as *David* saith, *Why art thou so heavy O my soule? O be quickned, O be awakened, hear better, and pray better!* He doth check and condemn himselfe in a gracious manner, and he can never like of these courses; this will be for ever.

Lastly, Another thing that shall be in Gods children for ever, is the habits of grace; they shall ever have these; though the acts of grace may be asleep, and cease working, yet the habits of grace shall ever remain; as a man, though through violent sickness he may run mad and frantick, and lose the act of reason, and be like a mad man; yet the habit of reason is in him still, because he hath a reasonable soule; and let the distemper be gone, and he will put forth the acts of reason: So a childe of God, though for the present he be horribly distempered, and all the acts of grace are asleep; yet he hath the spirit of God in him, and therefore hath the habits of grace; although no grace were shining in *Davids* heart in the act of them, when he fell into the sins of murder and adultery; yet he had all graces in the habit of them, in the root of them; as a tree, though it seem to be quite dead, yet life is in the root; so a childe of God will have the habit and life of grace ever remaining in him; and this appeares by two things.

First, A childe of God in the midst of all his carelesnes and negligence, there is a miraculous preserving of that man, that though that man hath been very careles, and wonderful unwatchful, and exposing himself to the temptations of Satan; yet he shall be strangely kept, that he shall not fall, in a wonderful manner, though it be no thank to himselfe, 1 *Sam.* 2. 9. This is an evident sign of Gods spirit in him, that though he let him get abundance of knocks, yet he will not let him get that fatal knock, but he cartieth him along from day to day.

Secondly, It appeares by this, that this man shall never be to be converted again. but he shall for ever be a new creature; though the spirit of God hide himselfe, and withhold his former operations, yet he will not goe quite away, because a childe of God shall never need to be converted again: 'Tis true, the rising up of a childe of God out of sin, into which he is fallen, is called conversion sometimes; as our Saviour Christ saith to *Peter*, *When thou art converted, strengthen thy brethren.* Nay a childe of God may think he hath need of new conversion, and that he must begin all anew again; as *David* said, *Create in me O Lord a clean heart, and renew a right spirit within me,* *Psal.* 51.10. as though he were to begin anew again: But a childe of God is never to begin anew; no, regeneration is an incorruptible

ruptible thing, 1 Pet. 2.23. Psalm 112. 5. His righteousness remaineth for ever, he shall never have quite lost it, so as that he shall be to seek again, as if he had never had it; for if regeneration were to be renewed, a man should be reprobated again; but there is but one Faith, one Baptism, one Lord, Eph. 4. Therefore if there be but one Baptism, there is but one Regeneration; *The faith is but once delivered to the Saints*, Jude 3. God delivers his virtues and graces but once to the soul, and is never to deliver them again; indeed they may be smothered and choaked sometimes, and lie under the ashes, as coals under the embers, but they shall never be quite extinguished; there needs nothing but a stirring up and provoking of the gift of God that is in them; and this is a signe that they never fell totally away; for if they fell totally away, they must have new repentance, as if they had never had it, and they must be converted again, and regenerated againe with a second regeneration, which was never heard of.

The first Use may serve for the confutation of those that hold that a childe of God may fall totally away; here you see he cannot; though he may fall never so grievously into foul sins and grievous distempers, yet he shall never fall totally, but some good things shall remain in him, Psalm 37. 28. *The Lord preserveth his Saints*. And Jude 1. they are called a people *sanctified by God the Father, and preserved in Jesus Christ*. And as the Apostle speaks, 1 Pet. 3.10. *He that doth these things shall never fall*. A childe of God shall never fall totally; it is everlasting life that he hath; that faith which he hath is an eternal grace; he that believeth hath everlasting life; so the fear of God is an everlasting grace; *The fear of God endureth for ever*, Psalm 19.9. And therefore those that totally fall away, shew plainly that they were never the children of God; as the Apostle saith, *If after they have been enlightened, &c. they fall away, it is impossible they should be renewed by repentance*, Heb. 6. Because they were never right, there was never any true grace in that mans heart; but saith he, *I hope better things of you, and things that accompany salvation*, Heb. 6.19. As who should say, they that have things accompanying salvation, can never fall totally away.

The second Use is for comfort to Gods children. Hast thou true faith, or any good things wrought in thy soule? thou shalt never lose it; though thou mayst suffer a great deal of sickness, and fall into many decayes of grace and goodness, yet thou shalt never lose all; there shall be some good things remaining in thee; the Lord will not suffer thy righteousness to fall for ever, he will have thee in everlasting remembrance; therefore what a comfort ought this to be to every true believing soule?

Again, This is a great comfort against all fears. Art thou afraid thou hast no grace? I beseech thee believe the Word of God rather than thine own sense and feeling; thou hast heard the Word of God say a childe of God can never be without grace, he can never fall totally away; therefore though sense and feeling tell thee thou hast none, yet believe the Word that saith thou hast, 2 Cor. 5.10. *We walk by faith, and not by feeling*, saith the Apostle. The best of Gods children sometimes are put to this, to live by faith, and not by sense at all; though God help thee not in prayer, nor quicken thee in good duties, and though thy sense and feeling tell thee thou hast no grace, believe it not, but believe the Word of God that tells thee a childe of God shall never be without grace to the worlds end, but something shall remain in him for evermore; therefore be of good comfort, though thou see nothing, and thy neighbours see nothing, yet believe neither thy selfe nor thy neighbours, but rather believe the Word of God then a thousand witnesses; for it is certain, a childe of God shall never fall totally away.

Again,

Again, It may be a comfort against all manner of temptations; God knows how thou mayst be tempted & assaulted; the Devil may be let loose upon thee; but still remember and think with thy selfe, I was told, a child of God can never fall totally away. one whose heart God hath once inclined, one whose soul God hath once sanctified, one whom God hath once turned, & brought home to him in some measure; I have been told he shall never fall away; therefore hold this principle even to death, against all the Devils in Hell; God is my God, and I have grace, and shall have grace, and shall never be totally off the hooks as long as I live; as *David*, though he said God had forsaken him in regard of sense and feeling, yet he holds this principle still, *My God, my God*, *Psal.*

22. 1.

Again, This is a great comfort against all persecutions; we know not what persecutions and what troubles we may come to, and what may become of us before we goe hence: Now it is a great comfort to hear this, that come prosperity, come adversity, come what can come, come temptations on the right hand, and on the left hand, come fire and faggot, come prison, come banishment, I tell you a childe of God shall never be a bankrupt, he shall never be void of all the spirit of God, and all the graces of God, he shall have something in him still remaining. 'Tis true, a childe of God may be brought to that pass, that persecutions may be heavy to him, and may be a grievous cut, and he may be ready to put off this, and ready to consult with flesh and blood to put it off; and unless a childe of God provide for persecution, it shall be harder for him to bear it; but yet if thou be a childe of God, the Lord will never leave thee nor forsake thee, as the Apostle saith, *Heb. 13. 5.* though the cross and affliction be never so bitter and irksome to thee, yet thou shalt have something or other that shall make thee able to bear it, and to go on in it; though thou dost but hang by the fingers ends, yet something shall bear thee up, so that thou shalt not fall.

Lastly, Labour to make it sure to our souls that we are godly; for we see what an happy estate it is to be godly; once godly, and ever godly; once a believer, and ever a believer; a man that is a godly man shall never fall totally away; therefore labour to make it sure that thou art a child of God, and hast the grace of life in thy heart; and then be of good cheer, and take that comfort the Prophet takes to himself; the Lord is my hope, I shall never be greatly moved, *Psal. 62. 2.* As who should say, I do not indeed deny but I may be moved; but though I be moved, I shall never be greatly moved; I shall never be so moved as to break my neck, and be utterly undone; to be quite and clean forsaken, and given over for gone, so as to be removed from all hope of the Gospel, and fear of Gods name; a man may be horribly assaulted, yet a child of God shall never be at such a pass as that the Lord shall leave him utterly.

We come now to the second Motive, and that is that these remainders were ready to dye; we may take these words to concerne the whole Church, or every particular soule that was guilty of it; but we will speake of them only as they have reference to the Church:

From whence we observe that a particular Church may be ready to dye; this must not be understood of the Catholique Church, or any part of it; as if the Catholique Church or any members thereof could dye; for there is no true believer, that believes in Christ by a true and a lively faith, can possibly perish or be destroyed for evermore, *John 3. 16.* this Church is a Church that Christ hath undertaken for; to defend unto the end, *Mat. 16. 18.* *I am with you to the end of the world, Mat. 28. 20.* So that this Catholique Church of Christ, in all the members of it, it is a safe Church; and though all particular Churches should fail, yet shall not one member of this Catholique Church; the Church is the first born, whose names are written

A particular Church may perish.

in Heaven, *Heb. 12. 22, 23.* and if this Church cannot be in one Town, it will be in another; if it cannot be in one Kingdom, it will be among another people; the woman in the *Revelation*, hath the Wilderness to fly unto; in the most desperate times, God prepares a place for her in one corner or other; it is impossible that the Catholique Church should dye in any members or branches of it; God will have some to know his name; and if it cannot have particular meetings and congregations, God will have it subsist in some particulars; but a particular Church, a local Church, as it is taken for a company of people in such a place; any such Church may fail and dye and come to nothing; you see it here in the Church of *Sardis*; at this time it had only a name to live, but was dead; and what did remain, they were but the last throws as it were; they did go out at last, they were ready to dye.

Now that any particular Church in the whole world may dye, and cease to be a Church, may be proved out of many places of Scripture: Christ speaking of the Jews (that had as great privileges as any people upon the earth) he tells them, that they might not only cease to be a Church, but should cease to be a Church; as you may see, *Mat. 21. 43. The Kingdom of God shall be taken from you, &c.* here he tells them, that he will quite and clean depart from them, and take away all signs and marks of a true Church of God from among them; so the Apostle speaks of the Church of *Corinth*, he tells them they may come to be no Church, and that he doth greatly fear that such an evil shall come upon them, *2 Cor. 11. 3.* he doth not speak to the particular persons that were truly converted, for they were members of the Catholique Church, but he speaks to the particular Church of *Corinth*; they did warp and decline; though many particular members should be preserved, yet he supposeth that particular Church might fail; so he tells the *Galatians*, that he did much fear them; you observe dayes and years, I am afraid lest I have bestowed my labour in vain; so likewise he gives the Church of *Rome* to understand, though it were an excellent Church at that time; for he saith, their faith was spoken of abroad, and they were beloved of God; yet he tells them they have need to take heed, that they do not lose their Crown; that they do not suffer Satan, or the world, or any other means to draw them away from their profession; as goodly a Church as themselves had come to warpe and decline and come to nothing, *Rom. 11. 20, 21, 22.* As who should say, Thou hast no privilege of immortality, of being an immortal Church, that thou shouldst ever be a Church, that Gods Gospel and Ordinances, and his name should ever be within thy dwellings; you have no such prerogative; take heed therefore you walk worthy the Gospel, take heed you grow not high-minded and secure; it may be your case as well as any other; so the Church of *Israel*, the Ten Tribes, they were a Church, but in the end they came to be no Church, they provoked God to give them over, *Hos. 1. 9.* it is a parabolical kind of speech, that the Prophet should marry an whore, and have a son, and call his name, &c. and that was one degree of removing; and the second should be called, &c. which was the utter renouncing of his people.

4. Notes of a true Church. Now there are four several marks and notes infallible of a true Church; and there is no particular Church but had them once, and may lose them every one.

1. Sincere preaching the Gospel.

The first is, the sincere preaching of the Gospel is an infallible and inseparable mark of a true Church of God; wheresoever there is the true Church in any Parish or Kingdom, there must be a sincere Preaching of the Word of God; therefore a Church is described by the Preaching of the Word and Oracles of God, *Rom. 10. 14.* that is, they were a Church of God, the Oracles of God were among them, and were to be heard, opened,

opened and declared among them ; so *Psal.* 147. 19. *He sheweth his word unto Jacob, and his statutes unto Israel* ; that is, he makes it a Church, he explains his word, and makes it known there ; so *Acts* 14. 23. it is said that *Paul and Barnabas* went up and down and ordained Elders in every Church ; if there were a Church, there must be Elders in it ; there must be Elders, Pastors and Ministers, that may not only preach the Word, but open it aright ; for the Scripture may be in an Antichristian Church, but if they in their preaching make the Scriptures doctrines of Devils, and expound them in that fashion, they are no Church ; but the Elders must speak the word of God as the word of God, at least in the fundamentals ; now there is no Parish or Kingdom can be said to be a Church of God, that have not true Ministers able to preach the word of God soundly, to teach the Doctrine of faith and repentance, so as people may believe and turn from their sins to God ; and this is a grand mark of all other ; where the voice of Christ sounds, it is a sign he hath a Church there ; now I say this sincere preaching of the word of God, it is not tied to any place ; there is no place but may be deprived of it, if they do not walk worthy of it ; it is free, and hath all the whole wide world before it ; the Lord hath not limited his Gospel to any Town or Kingdom ; he may send it where he please, and continue it as long as he list, and may remove it when he thinks fit ; therefore when the *Corinthians* were something sawcy and impudent, and bore themselves upon this, that they had the word and Gospel of Christ, *1 Cor.* 14. 36. saith the Apostle, *What ? came the word of God out from you ? &c.* As who should say, be humble, down with your pride, receive instruction ; as the word of God is come to you, so you are not the only men in the world that the word can come to ; the word may be taken from you if you take not heed ; therefore receive instruction by the word, and give way to it ; for the word of God may go any whether else, and you may be deprived of it if you take not heed. *Rev.* 6. 2. Christ had his word on horse-back ; now if any Kingdom or Parish, or Congregation do not give him good entertainment, he is ready to go away ; and the sincere preaching of the word is the spiritual rain ; now if any people grow unfruitful, and bring not forth the blessed fruit of the doctrine of life, God threatens to take away this rain ; as it was with the Church of Judah, *Isa.* 5. 6. he speaks here of his vineyard, the Church he had in Judah and Jerusalem, and he finds fault with their barrenness and unfruitfulness ; when he looked they should bring forth grapes, they brought forth wild grapes ; nothing but covetousness and security, and all manner of uncleanness, and they did not bring forth fruit answerable to the means of grace vouchsafed ; therefore the Lord threatens to command the clouds that they shall rain no more upon his vineyard ; thus you see the sincere preaching of the Gospel, any particular Church may lose and be deprived of ; there is no place or Congregation that hath a lease of the Gospel, but it may lose it again, and be left in blindness, and sit in the region and shadow of death ; now when a Parish or Kingdom is come to this, to be deprived of the sincere preaching of the word, it ceaseth wholly to be a Church of God. I do not deny but God may have some members of his Catholique Church there, for they may subsist without Congregations, though very poorly, and under a great deal of affliction ; but there is no National Church, no particular Church, no Parish-Church ; that Parish is not a Church of God ; there may be some particular members of the Catholique Church there, but there cannot be any particular Church of God there ; that Congregation is a Congregation without God ; and that Kingdom is a Kingdom without God ; as you may see, *2 Chron.* 15. 3. when as a Kingdom is without a preaching Priest, &c. He doth not here mean by a preaching Priest, one that barely did preach ; but he means by a

preaching Priest, true sincere preaching, at least in fundamentals: now when *Israel* were without this teaching Priest, they were without God at that time, and therefore was no true Church; for Christ is ever among the candlesticks, as you may see in the *Revelation*; there is no Church but Christ dwells there in his Ordinances more or less; now when people are deprived of the sincere preaching of the word, God goeth away together with his Gospel from that Nation; and they are a people without God, unless God be pleased to look upon them again; they are a Congregation of undone people, and not a Congregation of blessed people as the Church of God is, so far forth as the judgement of man can judge; where the Gospel is gone in the sincere preaching of it, they are an undone people *Pier. 29. 18. Where there is no vision, the people perish*: Now there is no Nation or Parish, but may be deprived of the preaching of the word, if they walk not worthy of it; therefore may cease to be a Church.

2. True and sincere use of the Sacraments.

Secondly, Another inseparable mark of the true Church is this, a true and sincere use of the Sacraments, at least in the substance of them; you shall find a particular Church is described by this, to have the right administration of the Sacraments; as the Church of *Judah* is called circumcision, *Rom. 3. 1.* the meaning is, what profit hath the Church of *Judah* above other people? and he calls them by that name, because that was a Sacrament of the Covenant of grace which God established among them; and so it is under the Gospel; the Churches under the Gospel are defined by the Sacraments; as the Apostle speaks, *Phil. 3. 3. we are the circumcision, which worship God in the spirit*; As who should say, they brag that they are the people of God, and have the seals of the covenant, as circumcision, and the like; but we are the people of God, for we worship God in the spirit: Now any Church may lose the right use of the Sacraments; the Sacrament of the Lords Supper was almost left out of the Church of *Corinth*, *1 Cor. 11. 20.* saith he, *this is not to eat the Lords Supper*: They met together, and had a Table spread, and bread and wine, and had a form of consecration; yet they were come to this pass, that they did not receive the Sacrament. So the Church of *Rome* hath lost this inseparable mark of a Church of God, they have lost the Sacrament; for the ordination of God is quite changed in the main essentials of it, and they are made the badges of an Harlot, rather then of a true Wife; They withhold the cup from the people, and administer the Sacrament in one kind only, whereas Christ commanded it to be in both kinds; again, they deliver it in an unknown tongue, whereas Christ commanded it to be delivered in a known tongue; again, they turn it into Idolatry, to adore the host, to adore the elements; so how many Churches are there up and down, that yield to the Church of *Rome*, that have quite and clean lost the right use of the Sacrament, nay, lost the Doctrine of the Sacraments? for this is seen, as long as the word of God continues sound in the fundamentals, the Sacraments continue in the doctrine of them; but the Church may lose the Doctrine of the Sacraments, and the right use of them.

3. Sincere profession of the word of God, &c.

Thirdly, Another inseparable mark of a true Church, is a sincere profession of the word of God, and true Christian Religion, either in truth and uprightness of heart, or else so far as man can judge; for though the preaching of the Word come to a place, yet it doth not follow presently that there is a Church of God; for suppose a Minister come to a place where they are all Pagans, this doth not make a Church; as when *Paul* came among the *Athenians* and begun his Sermon, they were all Pagans and Infidels, they were not a Church presently, as soon as ever he begun his Sermon, but when divers of them embraced the word, either sincerely, or else to see to, as far as *Paul* and others could judge, then they were a Church; there

there must be a congregation of people that do profess the pure Religion, and make it appear (at least to the judgement of man) that they are godly in Christ Jesus; this is an inseparable mark of a true Church, as we may see *1 Cor. 14. 33.* you shall see there that the Church is called a congregation of Saints, a Church of Saints; for saith he, *as in all Churches of true Saints;* that is, all particular Churches, they are Churches of Saints; not as if every one of them were Saints before God, but they were either Saints before God or men; *to Gal. 1. 22. I was unknown to the Churches of Judea, which were in Christ;* mark it, all particular Churches, are Churches that are in Christ; the members of those Churches are in Christ; either truly, or before men; now I say, this mark may perish from any particular Church; there is no Church that is a Church of Saints, but may become a Church of Devils, and a Synagogue of Satan, all wicked, and dissolute, and ungodly. *Jer. 29. 2.* *Jeremiah* was weary of his life, he would count it a great blessing of God, if he would open a place to him to be apart, that he might not be among men, he was even tired, and his life was uncomfortable; they were so wicked and abominable, and so far off from being a Church of God, he did rather wish himself in a wilderness than there; so it may be with any particular Church, if they look not to the word of God, and the Ordinances of God, and good order and Government; they may come to lose this essential and inseparable mark of a true Church of God.

Fourthly, Another mark (though I cannot call it inseparable, because it may be severed) is true discipline, and the right use of the censures of the Church; when there is true discipline according to the Institution of Christ in his Church, this is a mark of the Church of God. Now a Church of God may lose this, and be stript stark naked of true discipline, to have no publique reproof, no excommunication of those that are profane; nay, these censures may be perverted and corrupted, so as to use them against Christ, and not for Christ; to excommunicate, not drunkards, and adulterers, and prophane people, but those that are sincere and godly, and lead an honest and pure life; it was so with *Judea*; *John 9. 22. These words spake his parents, &c.* Here you see discipline was out of this Church, and so far out that it was quite perverted; and such as should be counted the only members of the Congregation, they threw them out; if any confessed Christ to be the Redeemer of the world, which was a necessary truth, they threw them out of the Church; so that we see the censures may be quite gone. Now 'tis true, this is not an inseparable mark of the Church of God, it is not a sign of the esse of the Church, but it is a sign of the bene esse, the well being of a Church: A Church of God, 'tis true, may be without discipline; as the Church of *Pergamus*, the Spirit saith, it was a true Church, and commends this Church; yet (saith he) *I have a few things against thee*; what were those? namely, that they wanted discipline, that they did not throw out wicked and rotten members, and such as were erroneous in doctrine and manners; this Church was guilty of suffering this; if they had thrown them out, God would never have charged them with it; the Church cannot hinder but there will be wicked and ungodly men, but as long as they throw them out of the congregation, not to have communion with them, the Church hath washed her hands; but it seems this Church had not washed her hands of this. So the Church of *Thyatira*, *Rev. 2. 18.* the Spirit of God calls it a true Church, yet *vers. 20.* he tells them plainly, it was a grievous offence to God that they had not discipline in the Church; *Notwithstanding I have a few things against thee, because thou sufferest that woman Jezabel, &c.* Thou hast suffered this, and let her alone, and dost even countenance her, and art guilty of all her errors; for thou didst not throw her out, and discard her from being an outward member of

4. True Discipline.

of the Church; so that we see the Church may be without discipline in the being of it; yet I make this a mark of the Church of God, because though a Church may be without this, yet it is mightily defaced, and wants its beauty: And again, it is a Church that cannot continue; for when they do not reprove and rebuke offenders, and deal severely with them directly, they will infect the whole body, and it must needs weaken and decline, till at last it comes to nothing; therefore I make this a signe of a true Church. Thus we see there be four notes of a true Church, which it may have, and afterwards come to be no Church.

Marks of a
false Church.

Now in the next place I will shew you there be severall notes of a false Church; and the Church that once had those true notes, may have none but false notes.

1. Antiquity.

As first Antiquity. You shall have some Churches, as the Church of Rome, they brag of Antiquity, they have Antiquity for their prayers for the dead, and Purgatory, & the like, and they shew 5, 6, or 700. years for these things; and none but a company of upstart fellows, as Luther, and Calvin, and Perkins, did ever condemn these things. This is a false mark; and a Church that hath this mark, may be a Synagogue of Satan, and not a Church of God: For, as a Divine faith, no Church can be found because of Antiquity, unless it hath been from the beginning: as Christ, when the Jewes pleaded Antiquity, he saith, *It was not so from the beginning.* All Antiquity is nothing, unless it be from the first beginning, when Gods Institution and first ordering was; a lye will be a lye, notwithstanding its Antiquity; and so an whore, the elder she is, the impudenter she is; and Errours and Heresies in process of time grow to be more infectious, they take deeper root. Now if they were once new, what if there were a thousand yeares upon such a Doctrine, and such a manner of Administration of the Sacrament, what is this to the purpose, if there were a time when this was a novelty and a new device? as the Apostle saith, *2 Thes. 2. 7. The Mystery of iniquity worketh.* Therefore no marvel it is grown ancient, no wonder it is come to be gray-headed; this is nothing, we are not to pick our Religion by yeares, but by Scripture; let a thing be never so old, if we cannot prove it by Scripture, this is nothing; if the Church have no other mark to plead that they are the Church of God, but Antiquity, that is a poor plea; as Paul thought before his conversion, I am of the Church; *He was exceeding zealous for the traditions of his Fathers, Gal. 1. 14.* This is a poor thing; Religion may be a vain Religion for all this. *1 Pet. 1. 18.* If any people come to be redeemed by Christ, Christ comes to redeem them from such Religion as this; the drunkard may shew Antiquity for his drunkenness, and the adulterer may shew Antiquity for his uncleanness, &c. But he is a true Christian that can shew the Scripture for his title; and that is a true Church that maintaines for matters of Faith, and walks for matters of manners, according to the Scriptures. Now if a Church hath no better mark then Antiquity, it is a false Church.

2. Universality

Another mark of a false Church is universality; when they have no other mark to shew, but that the most are of their side, they can shew the greatest bulk; if you go and count, there is most of their number a great deal; this is a sure mark of a false Church; yet the Church of Rome makes use of this mark; for they confute our marks of a true Church, and will have multitudes to be their mark; and by this we may see they are Antichrist, *Rev. 13. 12. to Rev. 13. 8. All that dwell upon the earth, whose names were not written in the book of the Lamb, worshipped the beast;* the reprobate are the greatest part of the world; now here he saith, all that dwell upon the earth almost shall worship the Beast; if this were the mark of a true Church, Christ had miscounted himself when he counted his flock a little flock. *Luke 12. 32.*

Fear

Fear not little flock, &c. And again, he saith, *Strive to enter in at the straight gate, &c.* He describes a true Church by the fewness, and not by the universality of it; therefore what a madness is this to make universality a note of a true Church?

Thirdly, Another is succession of Pastors from the Apostles times to this very day; this they make a mark of a true Church; O say they we can shew succession down from Peter here at Rome, even to this day: The Protestants are not able to shew this; this is a poor mark; Caiaphas that condemned Christ, could shew succession from Aaron; so a Church may be a Church that renounceth Christ, and is an Antichristian Church, and yet may shew succession; and other Churches, as Alexandria and others can shew succession as well as Rome; so that succession of Pastors is nothing, unless they can shew succession of Doctrine. 3. Succession of Pastors.

Fourthly, Unity, They make that to be a mark of the true Church; and this is a false mark too; others say they have not unity among them, but we have unity; thus you may as well prove the Devils in Hell to be a Church, for there is unity; as our Saviour saith, *If Satan be divided against Satan, how can his Kingdom stand?* so *Acts 4. 27.* you may see what an unity was there, they were all of one knot and one mind; there was a marvellous great unity among them all to condemn Christ; the Church must be proved to be a true Church, before unity can be brought to be any sign of it; for the more unity is in a wicked way, the more hellish is the conspiracy. 4. Unity.

Fifthly, Miracles is a note of a false Church; now the Papiists say, We can shew miracles for our Religion; where can you shew miracles? Christ saith, we may know Antichrist and his adherents by this, *Mat. 24. 24. there shall arise false Christs, &c.* False Christs and such as make as though they were Christians, and the people of God, and come to you in the name of the Lord, and they may shew you signs and wonders to make you believe them; but they are the Devils signs, and they shall be very strong to delude the world; so *2 Thes. 2. 9.* the Apostle shews us that the coming of Antichrist shall be after this manner; therefore no marvel that they plead signs and wonders, and apparitions of the dead, from their doctrine of the Mass and Purgatory, and prayers for the dead, &c. this is an argument that their Church is Antichristian; that which is a true Church according to the Scripture, needs no new miracles; therefore Calvin and Luther that propounded nothing but the truth of the Scripture, they need bring no miracles to confirm it; if indeed they had brought any new doctrines of their own heads, they had need to have brought miracles to confirm them; but when they brought nothing but what they could prove out of the Scripture, Scripture-miracles were enough to prove this. 5. Miracles.

Sixthly, Another mark is pompe and stateliness: a Church may come to have no other mark but this, that it is a goodly and stately Church, a pompous kind of serving God; things are set out pompously, this is rather an argument of an Antichristian Church; for the Kingdom of Christ is not of this world, and that which is highly esteemed amongst men, is abominable in the sight of God. 6. Pompe and stateliness.

Lastly, They make outward prosperity and happiness to be a mark of the true Church of God; but this is rather a mark of a Synagogue of Satan, happiness and prosperity. 7. Outward happiness and prosperity. *For all that live godly in Christ Jesus, must suffer persecution, 2 Tim. 3. 12. And if any man will be my Disciple (saith Christ) let him take up his cross and follow me.* I say the Kingdom of Christ is not of this world; therefore prosperity and felicity is not a sign of a Church of God; thus we see that a Church that was once a true Church of God, may come to be no true Church; they may lose all the true notes of a Church of God, and have no other notes, but such as prove it to be no true Church, but rather a Church of Infidels and unbelievers. The

Reas. 1.
Because the
Church is
Catholique.

The first reason is, because the Church of God is Catholique, that is, it is not tied and pent up in any place, God may carry it where he will, he may set up his Church in what Country, and Town, and Family he will, and choose what particular person in the whole world he will; God is not tied to any; therefore when the Jews bore themselves upon this, that they were the Church, and Gods Ordinances and Oracles were appropriated to them, they came at the first hour of the day, at the first hand; but if the Gentiles were a Church, it was but at the second hand, they came but at the eleventh hour; he takes up a parable, *Mat. 20.* and saith, *they that are last, shall be first, &c.* and he gives a reason, shall I not do what I will, with mine own? so God may do with his Ordinances, and gifts and graces of his spirit; he may bestow them where he will, he may give his Gospel to a Kingdom, and take it away at his pleasure; and he may stay as long as he will, and be gone when he will.

2. God needs
no place or
persons.

Secondly, God doth not need any place, any people; though a place be never so glorious and stately, and though it be never so admirable a Church, God doth not need that Nation, but if it grow malevert, and stiffe and stubborn against him, the Lord will make them know he hath no need of them, and cares not for them; as the Jews, when they bore themselves upon this that they were the people of God, and had *Abraham* for their father, and were barren and fruitless and dissolute in their lives, you may see how *John Baptist* answers their foolish conceit, *think not with your selves, we have Abraham to our father, &c. Mat. 3. 9.* he hath no need of you; you are the children of *Abraham*, but know God can cast you into Hell for all you are the children of *Abraham*, and can make Heathens and Infidels children of *Abraham*; so when the Jews boasted, *Mal. 1.* that God had chosen them, he hated *Esau*, and loved *Jacob*, and they grew to be insolent and disobedient to God, and polluted his holy Temple, and despised his name; see what God saith, *I will accept none of these things at your hands, I will gather me a people among the Heathens, Mal. 1. 13.* As who should say, I want not people, I can go among the Heathen, and there have my worship regarded which you have slighted and neglected.

3. No parti-
cular Church
hath a promise
of continu-
ance.

Thirdly, There is no particular Church in the world hath a promise alwayes to be a Church, but if they grow careles and secure and unprofitable under the means, the Lord will be gone; he hath made no such promise to continue with them for ever; 'tis true, there is never a godly soul, never a member of the Church but God hath promised he will never leave him, *2 Tim. 2. 19.* and *Mat. 28. 20.* he saith so of his own people, he will never leave them, but the good things he hath begun in them, he will perfect them in the day of Christ; nay, though all particular Churches should be destroyed, God will have a care of these particular Saints of his Catholique Church, that not any limbe of it shall cease; but for particular Churches God hath made no such promises, but upon condition, *Rom. 11. 22.* if a Parish or Kingdom continue in the fear of Gods name, and regard his commandments, & be fruitful under his Ordinances, and thankful for his goodness, then he will stay; but otherwise saith he, thou shalt be broken off, though thou be the famousst Church in the world.

Use 1.
To confound
the Church of
Rome.

This may confound the Church of *Rome*, who promise to themselves they shall never be unchurched; though they have been unchurched many years, yet they brag they are the only Church in the world; *Bellarmin* brags that *St. Peters* chair shall never go from *Rome*; and no wonder, for the spirit of God foretold it, *Rev. 17. I sit as Queen and shall never be a Widow, I shall be a Wife, a Spouse for ever, I shall see no sorrow*; you see how secure she is, jilt the child of her proud mother *Babylon*, *Isa. 47. 8.* So 'tis with the Church of *Rome*, *I am, and none else*; I am; she calls her self the *Roman Catholique Church*

To

Rome

Rome

Church, as if there were no Church but *Rome*; all the Nations of the world, if they will be a Church, must be members of that Church; as it was said of *Rome* in *Augustus* time, If *Jupiter* should come down from Heaven, there is no Country for him to come into but *Rome*; look into this or that country, *Rome* hath to doe there; so *Rome*, notwithstanding her Apostacy, is grown to that height of pride and security, as if she were, and none but she. O poor deluded company, there is scarce any true note of a Church of Christ among them, and yet they make themselves to be the only Church.

This may be an Item for all the particular Churches in the whole world, for *England*, *Denmark*, *France*, wheresoever is any. Here you see the Church of *Sardis* had but a name to live, and was dead; there was nothing but remainders in her, and they were ready to die and come to nothing. But what speak I of the Church of *Sardis*? Where are all the famous Churches of *Asia*, of *Pergamus* and *Thyatira*? &c. what is become of these famous Churches? are they not turned into a wilderness, and to worship *Mebomet* and Idols, and are even grown as bad as Heathens? But what need I speak of these? Look upon the Church of the *Jewes*, that were the principal people of God; no Church like that; *Israel* is my first borne; there was never any Church under the Gospel that was his onely Church; but *Judea* was his onely one, his pleasant Plant; nay they were the Fathers of *Jesus Christ* according to the flesh, *Rom. 9.* yet notwithstanding that Church was cut off. When the holy City proved a Harlot; when these people grew to be weary of God and his Ordinances, and grew to be loose, and would not be ruled by God and his Word, the Lord gave them a Bill of Divorcement, and sent them away; therefore let us be warned by them; it is a fearful thing when God for Idolatry shall cast off Churches, and yet we not tremble: but live under security and hardness of heart, and take not warning by it. *Jer. 3. 8.* God saith, *Yet her treacherous sister Judah feared not, but played the harlot.* When God cast off the ten Tribes, *Judah* saw this, and heard of this, and could not chuse but understand this, and yet she did not fear for all this: So when this Parish, or any other Parish shall hear of any Parish that is unchurched and unminstred, and God hath taken away his presence from among them, and there shall be no signe of his gracious presence any more, the Gospel is gone from such a place, and we hear of it, and yet doe not fear, but are as secure as ever, as unfruitful under the means as ever, and doe not stir up our selves to be more obedient to God and his Ordinances, but goe on to play the harlot, and goe a whoring from God from day to day; nay we are even ready to promise our selves peace for all this; this is a fearful thing. Mark what the Lord saith, *Jer. 7. 11, 12, 13, 14, 15.* He speaks there of *Jerusalem*: So when God hath poured out his plagues and punishments upon other Parishes, and other places, and hath taken away his Ark and the glory is departed from them, and they are left in the shadow of death, and we see it, and yet tremble not at it, God calls upon us from day to day to amend our lives, that we might finde mercy with him; God tells us, as he hath done to other Parishes in the Kingdome, so he will doe to us; the Lord will lay us desolate and waste as other parts of the land are; and certainly the Lords wrath and vengeance is hard at our heels if we doe not speedily repent; who knows how soon God may deprive us of his Word and Ordinances? For I have not found thy works perfect before God.

If we take these words in sunder, they containe these five Propositions.

First, That the covenant of grace requires works.

Secondly, That these works should be perfect:

N

Thirdly,

Use 2.
To all particular Churches.

Thirdly, That they should not onely be perfect in the sight of men, for that is nothing ; but perfect in the sight of God, before God.

Fourthly, That the Lord Jesus searcheth whither they be so or no.

Fifthly, Upon due search he finds it out many times, not onely in particular persons, but in particular Churches, as we see here in the Church of *Sardis*, that their works are not so.

Observat. 1.
The second
Covenant re-
quires works.

For the first of these, That the second Covenant requires works, we see here that the Lord Jesus looks for works in the Church of *Sardis* that were in covenant with him ; 'tis true, there is this difference between the two Covenants ; the first covenant requires works as the condition of it ; *He that doth them, shall live in them, Gal. 3. 12. The doers of the Law shall be blessed, Rom. 2. 13.* Therefore it is called the covenant of works, and that in two senses.

First, In that works are the condition of it.

Secondly, In that it is left unto man ; God gives onely a power not to sin, if so be that man will ; but he doth not give the will. Now the second covenant is not a covenant of works ; the condition of it is not works, but the condition of it is faith ; *The just shall live by faith, Rom. 1. 17.* Therefore it is called a covenant of grace, and that in two respects opposite to the former ; not onely in regard that these works are done by another, and so nothing is required of the party justified, but onely faith for his justification ; but also because though the covenant of grace require works, yet God doth not expect a man should doe any thing of himself, but it is by grace ; we are saved by grace through faith, and not of our selves, it is the gift of God. I say the second covenant is a covenant of grace, and yet it requires works.

And works are here necessary. First by necessity of presence ; for though faith be the condition, yet it is such a faith as hath necessarily good works together present with it ; as the Apostle speaks, *Faith if it have not works is dead, Jam. 2. 17.* Good works they are inseparably joynted together with true faith ; for as the body without the spirit is dead, so faith without works is dead also ; not as though works were the essential forme of true faith ; but the nature of faith, if it be true, is such as doth necessarily cause good works to accompany with it.

They are necessary by necessity of inseparable effects ; good works are not onely present together with faith, but they are so present, as that they doe flow from faith. God hath required such a faith in the covenant of grace, as doth produce good works ; they are not onely inseparable from faith, but thus inseparable, that true faith must needs produce them ; *He that hath this hope, purifies himselfe as he is pure, 1 John 3. 3.* That is, He that hath this faith, he sets down faith by the effect hope, and sets it down by another effect, it must needs purifie, it makes that man purifie himself as Christ is pure. So Christ having exhorted them to believe, having raised up their minds to believe the things that are above, *Lay up your treasure in Heaven, Mat. 6. 20.* in the next verse he shews this will have the effect of all manner of good works ; *For where your treasure is, there will your hearts be also ;* it will draw up your hearts, and make you heavenly-minded, and make you seek the things that are above ; where your treasure is, there will your hearts be also. So likewise we may see *Heb. 11.* thorow the whole chapter, what abundance of effects are set down of true saving faith : *By faith Abel offered sacrifice to God. By faith Noah being warned of God, obeyed God, and did the things that God commanded, verse 7.* And so by faith Abraham when he was called, yielded to God. So by faith believers wrought righteousness, and did wonderfull things, subdued Kingdomes, &c. They were able to work wonderful effects ; so that when a man hath not works,

works, when he doth not obey God through the power of faith, he hath not faith it self

Thirdly, Good works are necessary by necessity of signes; they are not only to be in a Believer as effects, but as proofs of his faith; for a man must justify his faith by his works; they are signes and proofs whereby he may know whether his faith be true, and of the right stamp or no; for if a mans faith be a lively faith, a faith that doth justify, though in the act of justification it be alone, yet in existency it is not alone, but it hath good works together with it, as signes and marks of the same; as *1 John 1. 6. If we say we have fellowship with him, and walk in darkness, we lye, and doe not the truth.* Hereby we may know that we are deceived; we may think we have faith, and so fellowship together with him; yet if we walk in darknesse, we may know we lye; for this could not be if we had fellowship with God. So *1 John 2. 4. He that saith I know him, and keepeth not his commandments, is a liar.* If a man should once think that he knows God with the knowledge of faith. and yet keeps not the commandments of God. by this very thing he may know that he is a liar. *Hereby shall all men know ye are my disciples, if ye love one another.* faith Christ; and as it is a sign to others, so it is a sign to a mans own self; *herby we know that we are passed from death to life, if we love the Brethren.* He sets down one good work in stead of all other: if we bring forth the works of new obedience, and if our hearts be purged of God. if we bring forth the fruits of holiness, this is a signe we have faith: for faith makes a man to choose God for his God, and raises a man up to see him to be the chiefest good of all. and to see all happiness in him, and a supply of all the good we need in him, and so it makes a man to love God, and by love to doe the works of God.

Fourthly, Good works are necessary also by necessity of commandement, not onely to be effects and signes of faith, but they are also such things as are commanded of God; God hath commanded good works, *that we should walk in all holiness of conversation, to be holy as he is holy, that we should be holy in our carriages and behaviour, Tit. 3. 8.* The same God that commands us to believe, commands us to maintain good works, as we may see there; we see that Ministers are to urge people, and maintaine it against all gainfayers, that there is a necessity of good works, and that the Lord will have us to go on in them; for faith through the Object of it, as it justifies, is the promise of God in Christ for forgiveness of sins; yet faith in it selfe looks upon the whole word of God, and looks whatsoever it seeth joyned together by that, it joynes together of it selfe; as the Promises and Commandements are bound together by an inviolable knot, so faith joynes them together; it cannot take the promises of God, but it must take the commandements of God also; faith looks upon God, and as it seeth him to be gracious, whereby it comes to have faith to rely upon him, so also it seeth him to be holy, a God that is severe against sin, and hateth unrighteousness; so that it is necessary that works be together with faith, for the commandement and nature of God require it.

Fifthly, They are necessary also by necessity of end; for God hath ordained his people to this end, *that they should bring forth good works. Eph. 2. 10. We are his workmanship created in Christ to good works, which God hath before ordained, that we should walk in them.* We are created in Christ Jesus, not onely that we should be saved, but that we should bring forth good works. Now good works are necessary by necessity of end in divers respects.

First to this end, To glorifie God in the world; *Let your light so shine before men, &c. Matth. 5. 16.* So *1 Pet. 2. 12.* the Apostle saith, *Having our conversation honest amongst the Gentiles, that whereas they speak against you*

as evil doers, &c. For when a Christian that professeth he believes in God and Jesus Christ, is plentiful in all manner of good works, this stops the mouth of all gainfayers: You know Piety and Religion is hated in the world, the Gospel finds opposition among men. Now when those that are Professors are loose and licentious in their lives, this opens their mouths against the truth; but when our lives and conversations hold forth Jesus Christ, as we take up the profession of his holy name, so they are agreeable to his will, they are just, and holy, and righteous, and good; this makes men think in their conscience this is of God; this stops their mouths that they cannot rail at the Gospel.

Secondly, They are necessary to doe good to others, and convert others, as the Apostle instanceth in women that believe, if they be zealous of good works, if they be chaste, and humble, and meek, and discreet; by this means they may be instruments to convert their husbands that believe not, 1 Pet.

3. The Lord looks that his people, all that believe in him, should be fruitful in good works, that they may winne and gaine others to the faith.

Thirdly, Another end is to purifie our selves; for it is vertue that must throw out vice; we are all borne by nature filthy and unclean, and full of noysome lusts, and the way to expel these is by the contrary vertues, 1 Pet. 1.22. *Seeing you have purified your soules by obeying the truth.*

Fourthly, Another end is to qualifie us for Heaven; we cannot be qualified for the Kingdome of heaven unless we be holy and godly in Christ Jesus, except we have our conversations honest as becometh Saints; for though it be faith that entitles a man to the Kingdome of Heaven, and gives a man right to the Kingdome of God; yet holinesse and conformity to the minde of God, and the image of God, is that which doth fit and qualifie a man for to enter into the Kindome of God; as Christ saith, *Except your righteousness exceed the righteousness of the Scribes and Pharisees, you can in no wise enter into the Kingdome of Heaven.* Though it be true, we are saved by grace, and so good works have no causality, no proper efficiency in our salvation; yet notwithstanding they are a cause *sine qua non*, without them there can be no salvation; we cannot enter into Gods Kingdome, except we be humble, and meek, and lowly; except we fear God, and be according to his minde in all things in some measure, we cannot enter into his Kingdom. Mat. 5.8. *Blessed are the pure in heart, for they shall see God.* A man cannot be admitted to the Beatifical Vision of God, except he be pure in heart; and he cannot enjoy the Kingdome of grace neither here unless he be pure in heart, Rev. 21. 27. *Without holiness no man shall see the Lord,* Heb. 12. It is impossible we should enter into Gods Kingdome by having actual possession of it, except we be holy and fitted for it, as the Apostle saith, Col. 1.12. It is impossible that drunkards, and unclean persons should have society with the blessed Trinity, with the eternal God, with the Spirit of holinesse, to dwell with them for evermore; we must be made meet to be partakers of the inheritance of the Saints in light.

Fifthly, To proportion our Reward; for though we are saved only by grace, yet God doth proportion our reward, according to the multitude, and zeal, and fervency of our good works; for Gods Covenant is a remunerating Covenant; for mercy doth not consist only in the pardoning of a man, but also in the sanctifying of a man, and the inclining of a mans heart to new obedience, that there may be remuneration; for though God doth not reward people for their works, yet according to their works he doth. 2 Cor. 9.6. *He that soweth sparingly, shall reap sparingly, &c.* Though a man be a Believer; and a godly man, if he be sparing in his godliness, he shall fare

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accordingly, and if he be abundant in the work of the Lord, he ſhall reap abundantly; for as there are differences and degrees of torments to the wicked, ſo there be degrees in the Kingdom of God, and in glory, and the Lord doth reward his people according to their works.

Laſtly, Good works are neceſſary by neceſſity of thankfulneſs; it is neceſſary that we having received the forgivenenſs of our ſins, and God being pleaſed to be our God, and to deliver us from the wrath to come, and the power of Satan, that we ſhould be thankful for theſe mercies; as *David ſaith, Pſal. 118. 19. Let the peace of God rule in your hearts, and be thankful, Col. 1. 15.* When *David* had conſidered what the Lord had done for his ſoul, ſaith he, *what ſhall I render unto the Lord for all his benefits?* as ſoon as ever God hath been good to a man to open his eyes, to let him ſee his damned eſtate and condition, and to let him have hope, and comfort, and encouragement in him, concerning deliverance from it, and beſtowing upon him his heavenly Kingdom and glory, it cannot be but the ſoul muſt be thankful; *what ſhall I do unto the Lord for all his benefits?* you know there is nothing that we can do back again for theſe benefits, except we will praiſe and glorifie him, by living unto him and not unto our ſelves; therefore when the *Pſalmiſt* had reckoned up the benefits of God to *Iſrael, Pſal. 105. 46.* he concludes that they may keep his ſtatutes and obſerve his Laws.

Fiſt, Here we ſee how horribly the Papiſts wrong us when they ſay we do not teach people good works, and therefore nickname us, and call us *Uſe 1.* Solifidianus, whereas we maintain a neceſſity of them, and as great a neceſſity of them as they; only we beat down the merit of them, that no man may think to be ſaved by works; as a reverend Divine *Mr. Carter* ſaid, we teach people holineſs and righteouſneſs, and good works, as if there were no way to be ſaved but by good works; and again, we teach that there muſt be as much hanging upon the grace of God, as if we could ſhew no more to be ſaved then the vileſt drunkard or adulterer; all our righteouſneſs is as a menſtruous cloth, and it is Gods mercy that any of us have an heart to do good; you ſee how the world runs after their hearts luſts, and every man is of this diſpoſition; and it is Gods grace and mercy to incline any mans heart to walk in that way that tends to his heavenly Kingdom; and if God ſhould not be infinitely gracious to pardon us for our beſt doings, they would riſe up in judgement againſt us; God might condemn us for all our prayert and performances.

Secondly, This teacheth Miniſters how to preach to people, to call upon *Uſe 2.* them that they have an operative faith, not only to believe, but to have a faith that may be fruitful, and make their lives not to barren in obedience; and to be abundant in the works of the Lord, and to ſerve him, and fear him, and glorifie him in the world; as the Apoſtle having ſhewed how Chriſt gave himſelf for us, to purchaſe to himſelf a people zealous of good works, ſaith he, *theſe things ſpeak, Tit. 2. 14, 15.* We muſt ſpeak theſe things, and rebuke our hearers with all authority; rebuke evil workers, and tell them they turn the grace of Chriſt into wantonneſs, they trample the blood of the Covenant under their feet, and kick at the ſpirit of grace, and miſconſtrue the meaning of the Covenant of God in Chriſt, and rend themſelves off that they cannot enter into life; *for no man without holineſs ſhall ſee God*: Miniſters ſhould tell people plainly, and affirm conſtantly, that unleſs they bring forth good fruit they ſhall be caſt into the fire; and that without holineſs they cannot have liſenſe and diſpenſation to enter into the Kingdom of Heaven; for God is an holy God, and our faith is an holy faith, and the promiſes are made to none but thoſe that lead an holy and a godly life; we muſt preach theſe things, and reprove with all Authority, and let people know that are looſe Chriſtians, and Hell-hound's, that if they do not

not depart from iniquity, they shall see God as a Judge to condemn them for evermore.

Use 3.

Thirdly, This confutes all the graceless conceits of men, that think to be saved by Christ, and yet walk not after Christ; they cast not away from them the works of darkness, nor renounce their wicked wayes, and yet hope to be saved by Christ; this is a cursed and blasphemous hope, whereby a man blasphemeth God, *1 Joh. 3. 6. whoſoever ſinneſh, hath not ſeen him, neither known him*; if a man live in his ſins ſtill (that is the meaning of it) and walks not after the ſpirit, but after the fleſh, that man hath not ſeen him, neither ever known him; he doth not know Jeſus Chriſt otherwiſe then the Divels know him, otherwiſe then Hell-hounds and reprobates may know him; for the ſecond Covenant is as holy as the firſt, and rather more holy, and before God hath done, it ſhall bring a man to a nearer communion with God, and a nearer likenes; it will raiſe the powers and faculties of the ſoul, ſo as I believe *Adam* in Innocency never attained unto ſo much participation of God, as God by degrees will bring a man unto by the Covenant of grace; therefore no man can look to be ſaved by Chriſt except he mean to be ruled by Chriſt, and to have him for his Lord and Maſter, and to obey him in all things; if a man ſhould lie ſick in his bed of a burning feaver, and ſhould ſay he were well, would you believe him? ſo if we ſee a man that is burning in luſt, wallowing in ſinful courſes, that hath a carnal and a worldly heart, unmortified and unſubdued to God, if he ſhould ſay that he were in Chriſt, and hoped to be ſaved by him, believe him not; all the world cannot ſave this man; for the Lord Jeſus Chriſt hath this very name Jeſus, not only becauſe he ſhall ſave his people from hell, but alſo from their ſins, and make them fruitful in all the works of God.

Use 4.

Fourthly, To exhort that we would conſider of this, the Goſpel doth call for works as well and as ſtrongly, yea, and more ſtrongly then the Law, and there be neceſſary uſes of holineſs and obedience and all manner of pious works under the Goſpel; as the Apoſtle ſaith, *Tit. 3. 4. let us maintain good works for neceſſary uſes, &c.* We are barren trees; whatſoever we are, we are barren and dead Chriſtians, and have no life of God in us, if we bring not forth good works; for good works are neceſſary for many uſes.

Motive 1.

First, They are for ſigns, to ſhew us what eſtate and condition we are in; we may know what eſtate and condition we are in by our carriage and converſation; whether it be earthly or heavenly, holy or prophane, ſo is our condition either happy or damned.

First, They are ſigns of a mans election, *2 Tim. 1. 20.* this is a ſign and a badge, and a token whereby we may know that we are veſſels of honour, if we be ſanctified and made meet for our maſters uſe, and furniſhed and prepared for every good work; if we do not deny all ungodly luſts, and live righteouſly and ſoberly in this preſent world, we have rather badges and tokens of reprobation then election; we cannot ſay that God hath appointed us to attain ſalvation by Jeſus Chriſt, but have rather marks of hell and deſtruction upon us; and what is the reaſon that men that profeſs Chriſt, do ſo much queſtion their election? no wonder when we are ſo ſcanty in our holineſs and obedience to God, and ſo backward to do good; there is no nickling of Gods everlaſting favour breaking out, whereas if we were plentiful in good works, it would break forth as the Sun out of a cloud.

Secondly, They are ſigns of effectual calling, *Jude 1.* if a man be called of God, he is ſanctified alſo and kept in an holy courſe; preſerved in Chriſt. *2 Pet. 1. 3. you are an holy Nation, a peculiar people, to ſhew forth the virtues of*

of him that hath called you, 1 Pet. 2. 9. so that we may be sure that we yet abide in darkness, and are under the power of sin and Satan; if we have not given over our sinful courses, and conformed our selves to the Gospel of God, we were never called according to Gods purpose, but lie under the wrath of Heaven to this day; it is holiness and righteousness that is a sign of our effectuell calling.

Thirdly, They are signs of justification also; as the Apostle sheweth, *but you are washed, &c.* 1 Cor. 6. 11. you see if we be justified, we are also sanctified; so 1 Job. 1. 7. *if we walk in the light, as he is in the light, &c.* We have not one drop of the blood of Christ sprinkled upon our souls by Gods eternal spirit through faith, unless we walk in the light, and bring forth the works of the light.

Fourthly, They are signs of adoption, Jobu 8. 39. *If you were Abrahams children, you would bring forth the works of Abraham;* so if we were Gods children, we would do the works of God, the will of God: The Apostle having spoken of the adoption of Saints, *behold what love the Father hath shewed to us, &c.* presently he tells us that holiness and righteousness follows from hence; *he that hath this hope purifieth himself, as he is pure.* So Rom. 8. 14. *As many are led by the spirit of God, are the sons of God;* this is an infallible sign, if we be the sons of God, we are led by the spirit of God; so that we have no mark that we are the children of God, but rather of the Diuel, unlesse we walk in purenesse of conversation from day to day.

Fifthly, They are the marks of our love to God, as Christ saith, *if you love me, keep my commandments,* John 14. 15. we love not God except we keep his commandments; as ever you would be able to say in truth you love me, keep my commandments; look that you yield not to the corruptions of the world, look that you renounce the Diuel and all his works; I will conclude you love me not at all, if you keep not my commandments; and he that loves not Christ, let him be Anathema Maranatha, saith the Apostle.

Secondly, Consider this, that the reason why we cannot pray better is *Motive 2.* because we are no more abundant in good works; not only because we want faith, but because we want good works; for certainly this is a great help to prayer, a great support to the soul, a great encouragement to go to the Throne of grace, and a great sign that God means to hear a man when God hath given him an heart to fear him, and love him, and make conscience of his wayes; as the Apostle saith, 1 John 3. 22. *Whatsoever we aske we receive of him, because we keep his commandments, and do the things pleasing in his sight:* As who should say, when we go to God, and intreat him to be merciful to us, and intreat such and such favours that we stand in need of; *we know that we shall receive them, because we keep his commandments.* These are admirable supports to hold up the hands to the Throne of grace, and to make us importunate in prayer, and confident, because we know God hath poured forth his gracious good will and pleasure into our hearts, and hath given us a mark he loves us, and beares us good will indeed. Why can we pray no better, our hands are weake and our knees feeble; there is no power in our supplications to the Almighty, the spirit of grace is departed from us; why the spirit of holiness is gone; there is the reason of it, when people are loose and do not mortifie their lusts, when they are not abundant in following God, in fearing God, and serving God, and obeying the commandments of God, they cannot have confidence at the Throne of grace.

Thirdly, Consider this would be a great chearing and rejoycing in the evil day; whatsoever afflictions come upon us in this world, if we can *Motive 3.* carry

carry letters testimonial in our own conscience, that we do serve God with a pure conscience in this world; as *Paul* saith, *2 Cor. 1. 12.* God knows what evil may befall us before we are a little older, what temptations may await us, what distresses and calamities may fall upon us; happy are we if we have the testimony of a good conscience, that we walk in the wayes of God, and fear him, and love those things that are beloved of God; if we love his children, his Ordinances, his glory, and are tender of it; a good conscience tender of the commandments of God and his wayes, is the best comfort a man can have in the world, setting aside his faith in God; and this is an evidence of his faith too; how can we tell what may be? may be the best of us may come to *David's* pass; you know how he was put to it once in the time of his misery and affliction he was faine to look if he could see an honest life and conversation, whither he had pleased God: saith he, *I communed with my spirit, and made diligent search, Psal. 77. 6.* How have I pleased God, and followed God? what manner of life have I led? he ransacked all his life and conversation, and would be glad to see he had done the things pleasing to God; it would be more comfort then if all the Angels in heaven had spoken comfort; so temptations or afflictions may be upon us, that we would be glad to see signs and tokens of Gods favour in sanctifying our hearts, and making us to be obedient to his will, and tremble at his word; and if we cannot see these things, woe unto us, *1 Tim 6. 19. charge them that be rich in the world, that they be not high-minded, &c.* So we do not know what times may come, we had need lay a good foundation for comfort against the time to come, and charge rich men that they be rich in good works; charge all Christians, all that desire to stand in the evil day, to be rich in good works, and abound in them, and lay up in store a good foundation against the time to come, that they may lay hold of eternal life.

Lastly, Consider that your want of obedience and good works is the cause of all Gods temporal judgements, why God doth stop the bottles of Heaven, and turns the Earth into dust, and parcheth our Corn; we see God hath begun the plague among us in the principal place of the Kingdom; wherefore is all this? see what the Prophet saith, *Jer. 3. 3. therefore have the showers been withholden, because you have been wicked; thou hast an whores forehead, and refusest to be ashamed; thy carelessness and barrenness under the means of grace, thy impenitency and hardness of heart, these have caused the showers to be withholden, and have made God to deny the former and latter rain.*

Doctrine.

The Covenant of grace requires perfect works.

Objection.

The second point is this, As the Covenant of grace requires works, so it requires perfect works, he tells the Church of *Sardis* that he looks for works, and perfect works, but cannot find them; so that the second Covenant requires perfect works.

But you will say, how can that be? *Paul* himself that was as forward a man, and had as perfect works as any man, yet he confesseth he was not perfect, *Phil. 3. 12.* so likewise here we know but in part, *1 Cor. 13. 10.* perfection is not yet come; in the world to come it may come. *Heb. 12.* there we read of the spirits of just and perfect men; then men are made perfect, but they are not perfect in this life.

Answer.

I answer, 'tis true, therefore there is a double perfection. First, A perfection of degrees, to be perfectly perfect, and so no man can be perfect by any perfection inherent: indeed the Covenant of works requires this perfection, but the Covenant of grace doth not; indeed when we come to glory, there shall be this perfection, but not in this life; in this life the Lord only subdues our sins, but casts them not into the bottom of the Sea till the life to come; therefore this perfection cannot be looked for upon earth.

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Therefore secondly, There is another perfection, and that is a perfection by way of sincerity and uprightness. *Job 1. 1. Job was a perfect and upright man.* Now this perfection differs from the other five wayes; the perfection God requires in the Gospel from that in the Law.

First, The Law stands upon performances, as well as the will and desire: *The difference between Legal and Evangelical Perfection.* and a man is not perfect, unlesse he perform all as well as desire to doe it; But now the perfection of the Gospel is without these performances, indeed that in labours for as many performances as he can, but it may be onely by desires, *Rom. 7. 18. Paul was perfect by Evangelical Perfection, he was upright before God, yet he could not reach performances; no, he had a will to be good, he did unfeignedly desire to be godly, and serve God in every thing unfeignedly, endeavouring after godly courses, yet could not attain to that which he did desire. So it was with Nehemiah, and all the good people of God, Nehem. 1. 11. O Lord, I beseech thee for thine ear be attentive to the prayers of thy servants who desire to fear thy name.* He could hardly say that he did perform it, but he did desire it; he could hardly say he did love, and obey God, and doe his will, but this he would say; he did desire to doe it, and unfeignedly desire it; as Solomon saith, *Prov. 21. 21. He that followeth after righteousness and mercy, findeth life.* He doth not say, he that reacheth it; he cannot reach it may be, but he that followeth after it shall have life: it is a sign that he hath the life of justification, and that he shall have the life of glory.

Secondly, The perfection of the Law it stands upon quantities as well as upon qualities & truth; it is not satisfied though a man be never so truly holy and religious, unlesse man hath quantities, and is so much holy: But now the perfection of the Gospel, indeed it will have as much quantity as a man can, but yet it will stand with truth; though a man hath not that quantity of humiliation and self-denial, and power against sin, yet if he have it in truth, he is Evangelically perfect in some measure, he is sincere and upright before God; as Solomon saith of his Father, *1 Kings 13. 6. My Father had great mercy according as he walked before thee in truth.* He doth not say he walked before thee in legal perfection, he was perfectly righteous; but he was truly righteous, he was humble in truth; and godly in truth, and zealous in truth; he had none of all these things to the utmost, yet he walked before thee in truth. So *Josh. 24. 14. Fear the Lord, and serve him in sincerity and truth.* He doth not say, serve him as if you should doe every thing he commands; but doe it in truth and sincerity. Now sincerity is, when there is no commandment but a man sets himselfe to doe it; there is no sin but he labours to avoid it; and there is no right manner, but he sets himselfe to doe it in the right manner to his power; this is the perfection of the Gospel.

Thirdly, The perfection of the Law stands upon full measure; whether a man have power or no, that is nothing to the purpose; the law will have all holiness and righteousness, whether a man hath power or no: But now the perfection of the Gospel by way of sincerity, it looks at what measure God hath given, and bestowed, and no more but what God hath given and enabled a man to doe; as you may see the Lord doth not require the gain of ten talents, when he gave but five, nor the gain of five when he gave but two; the widows two mites were accepted; and taken for a good and sincere gift, because she gave all that she had, *Luke 21. 4. as the Apostle speaks, 2 Cor. 8. 12. If there be first a willing minde, it is accepted according to that a man hath, and not according to that a man hath not.* The law will have perfection whether a man hath power or no, or else it will damn a man; but in the Gospel a man may say as Peter to the lame man, *Silver and gold have I none, but such as I have, that give I thee.* Lord, such a memory,

mony, and such parts and gifts have I not; but such as I have, that give I thee; according to that measure of knowledge I have, according to that grace I have, I will give it thee: If a man can say thus, he is accepted, not according to that he hath not, but according to that he hath; as it was in the law of Moses, *Levit. 5. 6, 7. A trespass-offering should be a lamb or a kid; but if a man were not able to give that, then two turtle doves, or two young pigeons; if he be not able to give that, let him give two or three handfuls of fine flour, Levit. 5. 11. So Levit. 14. 20. Let him give according as he can get, he shall be accepted according to that.* This is the perfection of the Gospel, according to the help and assistance God gives a man; and according to the means God affords a man, it shall be accepted.

Fourthly, The perfection of the law admits of no failings; if a man fails, no matter though it be out of infirmity, the law condemns him, the law requires perfection without failings; but the perfection of the Gospel, by way of sincerity admits of failings; as the best gold hath his allowances, so it is with a true Christian; he may be sincere and upright, though he hath a thousand failings; as it is said of David, *1 Kings 15. 5. He did that which was right in the eyes of the Lord in all things, but only in the matter of Uriah.* That indeed would not stand with sincerity, his sincerity was quite in a swoon then: that could not stand with sincerity; if he had gone on to sin in that fashion, he could not have been sincere; but in all other things he did that which was right in the eyes of the Lord. You will say he had a thousand failings, yet saith the Text, they all stood with sincerity; he numbred the people, and God was mightily angry with him, and you know how unjust he was in the matter of Zibah and Mephibosheth; you know how he told a lye to Abimelech, and was the occasion of the death of the Priests of the Lord; you know how he counterfeited himself mad, and he had horrible disorders in his family, and had lost the power of controul over his children; were not these horrible failings? and what a company of Wives and Concubines had he? yet all these stood with sincerity, because they were either done out of ignorance, or want of due consideration sometimes, or through humane frailty and infirmity, or through violence of temptation, contrary to his constant course, and intentment and purpose; they might all stand with sincerity and an upright heart according to the perfection of the Gospel.

Fifthly, The perfection of the Law makes nothing of repentance; if you break the commandments of God, if you shed tears of blood, and repent your heart out, what cares the law? the law will have perfect obedience, or else to hell you shall. But now in the perfection of the Gospel, repentance is a great matter; nay, if a man be never so vile and wretched, if yet he humble himself before God, and be unfeignedly sorry for sinning against God, this is a great matter; this man is an upright man, that is unfeignedly humbled and abased before God; *The sacrifice of God is a broken spirit, a broken and contrite heart thou shalt not despise.* This is the voice of the Gospel. So *Ezek. 18. 21. If the wicked will turn from all his sins, and do that which is lawful and right, he shall surely live, he shall not die. As it is Job 23. 27, 28. He looked upon men, and if any said I have sinned, he will deliver his soule from going down into the pit.* In the Gospel a man is an upright man, if he come before the throne of grace with shame and confusion of face for all his sins, with unfeigned sorrow that he hath broken Gods Covenant; if he hath never so many failings, if he set himself to please God, and when he fails, he repents, and humbles himself before God, this man hath the perfection of the Gospel. Thus we see the meaning of the words, *Perfect before God.*

Doctrine.
Every man
ought to la-
bour for per-
fection.

The point of Doctrine is this, That every man is to labour to be perfect, that

that is the thing that God will require, and enquire after at the last day, whether we be upright. You see this, *1 Cor. 5. 7, 8.* and so likewise in other places of Scripture.

The first Reason is from the nature of God, with whom we have to doe, he is upright; therefore it concerns us to labour to be like him; he himselfe is an upright God, and there is no unrighteousness in him, his wayes are perfect, and his judgments are truth; therefore if a man be not perfect, he cannot be like him. *Mat. 5. 48. Be perfect as your heavenly Father is perfect.* we know his spirit is the spirit of truth, himselfe is the God of truth, his Son is the way, the truth, and the life, he is the faithful witness; and as God is upright, so he looks that his servants should shew what Master they serve, that they may make it appear that their Master is an upright Master, *Psal. 92. ult.* to shew forth that the Lord is upright; This is our duty; God is upright, and Christ is upright; and therefore we should follow his steps, *1 Pet. 2. 21, 22.*

Secondly, God hath commanded us to be sincere; though he remit from the first Covenant of absolute and perfect righteousness and holiness without sin, yet he will have his people truly fearing him, and hating sin, universal in obedience, that they shall be from the bottome of their hearts followers of him; therefore this stung *David* to the heart when he committed sin: O thought he, *Thou desirest truth in the inward parts, Psal. 51. 6.* As who should say, thou lookest into the heart, thou requirest truth of thy servants; O what a false heart have I had in this businesse! God hath many worshippers in this world, such as they are; but God cares for none, but such as deale faithfully in his Covenant; as Christ speaks, *John*

424. Thirdly, God knows our hearts; therefore though we serve him, and do duties to him; though we call upon his name, hear his Word, come to his Table, observe his Sabbaths, keep his Ordinances; yet if we doe not doe these things in truth, his eyes are ever upon our bosomes, he casts his eyes upon the secrets of men; if our hearts be rotten, and proud, and vaine, and loose, and filthy; if our hearts be not of a right frame, all is nothing; if there be any way of wickednesse in us, if there be any secret sins, or cursed corruptions that we favour our selves in; if there be any false way we secretly haunt, the Lord shall search it out, for he knowes the secrets of our hearts; therefore it becomes us to be upright; as he saith of *Ephraim, Hos. 5. 3. I know Ephraim, he is not hid from us.* So if we preach never so zealously, and doe not according to our preaching, the Lord knows us; so if we hear never so zealously, and doe not practise what we hear, he knows it; therefore it concerns us to be upright.

Fourthly, Because the Lord will let down the Covenant no lower. Now God hath been pleased to moderate the first Covenant, which it was impossible for us to keep, and hath brought it down to the Covenant of faith, to believe, and to be sincere in all our wayes; this God requires, and will let it down no lower. *Isa. 63. 8.* the Lord saith there, *Surely they are my people, children that will not lye; and so he was their Saviour.* So he requires his people should be children that should not lye, and be base-hearted, and deal deceitfully and crookedly in his Covenant; he was their Saviour, so they would be children that would not lye. So *Eph. 6. 24. Grace be with all them that love Christ in sincerity.* There is no man is under the Covenant of grace, unlesse he be sincere in all the will of God in Jesus Christ: There are two things the Covenant of grace gives; the one is the forgivenesse of sins, the other is a sincere heart; if a man hath not these two, he is yet in his sins; as we may see, *Psal. 32. 2. Blessed is the man, &c.*

Fifthly, The Examples of all the Saints in all Ages; all the people of

God that ever were upright, to begin with *Noah, Gen. 6.9.* The text saith, *he was a just and perfect man in his generation.* You know it was in a corrupt time, all the Earth had corrupted their wayes; no question a man that was religious in those dayes, he could not chuse but be scorned and derided; but what cared he? he would be a just man, and was perfect in his generation; though it were a devillish generation, yet he was an upright man, and would not doe as the world did, but he would draw near to God, and walk with him from day to day. So it is said of *Job, Job 1.2.* *That he was an upright and perfect man;* though *Job* lived in a blind corner out of the Church, and setting aside 304, generally the whole Countrey were Heathens and Pagans, and he was as an Owl in the Desert; yet he would not doe as the world did, but keep himself to God. So *Luke 1.6.* *Zachary and Elizabeth were both righteous before God, &c.* You know the times were then very bad, and all the devotion that went for currant, was nothing but to be zealous of humane inventions and traditions, and worshipping God after the imaginations of men; this was the holiness of the world, yet the Text saith this man and his wife would be righteous before God, and walked in all the Ordinances of God blameless; not in the Ordinances of the Scribes and Pharisees, but they were righteous before God, and walked in all the Ordinances of God blameless.

Use 1. Re-
proof.

Then this may serve to reprove these dayes, and times, and places of ours where we live; where are hardly any upright people? we may say of them as the Prophet *Micah* said of his time, *Micah 7. 2.* *The good man is perished off the earth.* As who should say, we had a great company of godly and holy people, religious Ministers, painful in their places, and abundance of private Christians, faithful before the Lord; but now there is hardly an upright man; there are so many drunkards and adulterers, so many unclean persons, so many covetous; there are so many mockers and enemies to sincerity, so many complementers with God, so many ignorant, nay willingly ignorant, though they live under the means of knowledge, so many that have a form of godliness, but deny the power thereof; so many that are come to the birth, but have no strength to bring forth, they will never come to be godly indeed; there are so many that are dead-hearted, and never were quickened by Jesus Christ, nor endued with the life of the spirit of grace, that we may say as *Solomon* saith, *A faithful man who shall finde?* *Prov. 20.6.* Many fathers we have among us, but a faithful father who shall finde, that doth discharge his duty towards his children? many Masters we may finde; but who carries himself towards his servants as he ought to doe? so we have many in place of Authority, that might stand for God, and hinder sin, and doe some good in their places; but a faithful man who shall finde, but here one, and there one, rare birds, and they are the offscouring of the world, and are hated; and mocked and persecuted? so we have a great many that have gotten a great deal of light, God hath awakened their consciences, and made them see their miserable condition; but a faithful man that doth discharge a good conscience in that place wherein he is, that carries himself uprightly under the means of grace, under the Word, under the preaching of it, under Gods Ordinances, such a man where shall we finde? as *David* saith, *Psalme 12.1.* *Help Lord, &c.* He had occasion, through the persecution of *Saul*, to travel thorough the most of the Towns of *Israel*, and all were so loose and licentious, and carnall, and worldly, and serving the times, and pleasing and humouring the Court; he saw the Countrey so empty of goodness, that he prayeth *Help Lord, &c.* and as the Lord saith, *Isa. 1.21.* *How is the faithful City become an Harlot? &c.* So we may say, How is the faithful City become an harlot? a faithful Town, that hath had the Word sincerely taught, that hath had many

ny walking ſincerely in obedience according to the Word in ſome meaſure, and haſt ſet up the power of the Word in their Families; but what is become of them? there was judgement and righteouſneſſe; but now where is it? there was truth, and truth could have abode, but now it can have no admittance: But how may we complain that our faithful Countrey is become an harlot? I doe not ſpeak of *Papiſts*, and *Turks*, and *Pagans*, but of the Church of God; the faithful are diminished from among the ſons of men.

Secondly, This may ſerve to humble the beſt of all Gods children, it may ſerve to aſhame us before God, to think what a deal of corruption is in our hearts; if *David* might complain of himſelf, how much more may we? *Lord*, ſaith he, *thou doſt require truth in the inward parts*, *Pſal. 51. 6.* As who ſhould ſay, *Lord* how far am I from it? who would ever have thought that *David*'s heart ſhould ſo play faſt and looſe, that ever he ſhould ſo abuſe *Uriah* his faithful ſervant, that ever he ſhould ſo abuſe *Bathsheba* that good woman, and bring her to ſin? If *David* himſelf may thus complain; how much more may we complain and loath our ſelves for the deal of rottenneſſe that is in our hearts! O what windings and fetches are there! *David* himſelf ſaith, I can hardly tell when to believe my own heart; ſo I ſay, what a company of windings, and turnings, and tricks, and ſtaring-holes are there in the hearts of Gods people? ſometimes we are ready to think we have the good we have not; and what evaſions have we to put off any good duty, if we have not a minde to doe it? what put offs, what tricks to flip our neck out of the collar if we doe not like it? what a company of decays are in the heart? So what a company of flights to doe evil? ſuch a company of blindings, and beſettings, and carnal reaſons; and fooliſh arguments, as if we did well in doing it, whereas it is but the falſeneſſe of our hearts? As *Mr. Heaſon* ſaith, It is better for a man to be delivered up to the Devil, then to his own heart. We read of a man delivered up to Satan, as *Paul* ſaith, and yet we read that that man was brought home again; but we never read of any man brought home that was delivered up to the corruptions of his own heart; therefore if God hath made us ſee the falſeneſſe of our own hearts, and made us humble our ſelves before him for it, and made us to endeavour more and more after ſincerity; what a mercy of God is this? but the people of God have cauſe to complain of the falſeneſſe of their hearts.

Thirdly, Is it ſo that we muſt be upright, then let this ſerve to exhort us that we would be upright more and more; for this is that which the Lord doth look for and eſpecially look for: What though we ſhould do things never ſo good for themſelves, yet if we do them not with an upright heart, all is nothing, though the children of *Judah* faſted and that for 70. years together, four times in a year they ſought the Lord extraordinarily; yet becauſe they did not ſeek him thoroughly, he did not count it ſincerely done, *Zach. 7. 4, 5.* As who ſhould ſay, *You did not faſt unto me.* Doubtles they themſelves thought they were very religious; what not only to doe the duties of religion, but to doe extraordinary duties, no queſtion they thought this was very much; yet every one were caſt off, becauſe their hearts were not upright before him. *Ananias*, the Text ſaith, *did thoſe things that were good in the eyes of the Lord*; yet the Text makes this exception againſt him, *that it was not with an upright heart*, *2 Chron. 25. 2.*

Conſider firſt, That God delights only in an upright heart. *Prov. 11. 20.* *They that are of a froward heart are an abomination to the Lord; but thoſe that are upright in their wayes are his delight.* Upright Prayer, and upright hearing of the Word, and upright Preaching of it, upright walking in a mans Family, and upright carrying in a mans converſation, when a man carries him-

Uſe 2. Humility.

himself uprightly in all his wayes, this man is a delight to God, as he saith, *Isa. 66. 2. I can look over heaven and earth, but at him will I look that trembleth at my Word.* The prayer of the upright is his delight, *Prov. 15. 8.* When a man can make faithful pleas to the throne of grace for mercy, faithful pleas that God would pardon him, faithful pleas that God would enable him, and accept him, and he doth not make these pleas falsely, but his own heart can say, there is no sin, but he sets himselfe against it, and there is no commandement but he sets himselfe to obey it; but the sacrifice of the wicked is an abomination to him, he cannot abide it; let them pray a thousand prayers, God abhors their prayers, if they have not upright hearts. So *1 Chron. 29. 17.* see what *David* saith; as who should say, *Lord, thou hast pleasure in uprightness;* and then certainly thou hast some pleasure in me; for with an upright heart, and in the sincerity of my soule have I sought thee. Now on the contrary, if a man be not upright before God, if a man have a loose conversation, and he be not sincere, the Lord abhors that man.

Secondly, Consider that this is the totall summe of all that God requires in the Covenant of grace, that they should be upright and faithful in his Covenant; as when he made his Covenant with *Abraham, Gen. 17. 1.* he saith, *Walk before me, and be upright.* This is that God requires, and he would be an Almighty God unto him, and bless him, and do him good to all generations. *1 Sam. 12. 24.* It is the saying of *Samuel* to the people, *Only fear the Lord, and walk before him with an upright heart.* As who should say, this is the onely thing, and God requires no more; if God had required more, he might lawfully have done it; if he had required the fulfilling of the Law to the utmost rigour, he might have done it; but this is the onely thing that God doth stand upon, that we should be upright before him; he doth not look that we should be Angels upon earth, but that we should be sincere, and not goe a whoring from him wittingly and willingly.

Thirdly, Consider, The least faith, the least grace and goodnesse, if it be with uprightness, is better then all the goodly performances of the whole world; God liked more of the poor womans two mites, then of all the abundance that the Scribes and Pharisees cast into the Treasury; And he that gives a cup of cold water to a Prophet, in the name of a Prophet, shall not lose his reward: Therefore you shall see many poore beggarly things, over those things that other men have done, have been accepted; whereas the building of Hospitals and Colledges have been rejected; though a man have but a little knowledge, as many of the Martyrs hardly knew how many Sacraments there were; yet having uprightness, died at stake; so if a man have but a little faith with sincerity, it shall pass, when a thousand presumptuous fools shall goe to hell.

Fourthly, Consider, God will wink at manifold and grievous faults, so there be sincerity and uprightness. *Asa* his faults were horrible faults, *1 Kings 15. 14.* yet his heart was perfect: What a company of faults had he? what an horrible failing was this that he should cast the very Prophet of God into prison that reproved him? Now God answers, he had his failings, and horrible ones; yet he was a good man, for his heart was upright before me. *Asa* was not himselfe in that buisnesse; *Asa* was not *Asa* then; his heart was upright with the Lord. So good *Jehoshaphat*, a man that was grievously befouled with corruptions and infirmities, and those no small ones; how fearfully did he marry his daughters into a most devillish Family, as if he had no fear of God before his eyes? he married them to the house of *Abah*, and another time he helped the enemies of the Lord, and loved them that hated the Lord; I know not how he was hooked in to joyn with *Abah*, and goe up to *Ramoth Gilead*; and when he had done this, and had humbled himselfe for this, he did it again, *2 Kings 3. 7.* And the Reformation

formation he wrought was not thorough, as it ought to have been; yet saith the Text, *2 Chron. 19. 3. There are good things in thee*; because he was upright, the Lord was pleased to accept him; nay, I will tell you more, look upon the people at the Passeover in the dayes of *Hezekiah*, what a company of people came to *Jerusalem* to keep the Passeover, and came horribly unprepared? the Text saith, they were not prepared according to the Law of *Moses*, which was a prievous thing; yet the Text saith, the Lord heard the prayers of *Hezekiah* for them, because they prepared their hearts to seeke the Lord; they did endeavour to grieve and be ashamed for their failings and want of preparation; now on the other side, what goodly men doth God reject, not being upright and sincere? as *Jehu*, what a glorious King was he? I warrant all the good people of *Judah* and *Israel* blessed God that ever he sat upon the Throne; what to root out *Baal*, and to destroy all the Idolatrous Priests, and to be zealous in it? *come and see my zeal for the Lord*; these were admirable things; yet the Lord doth discharge him, and would have none of him, because he was not upright: Look upon the Scribes and Pharisees, the nonesuches, and mirrours of their times; that was a Proverbe in *Israel*, that if but two men in the world should go to Heaven, the one should be a Scribe, and the other Pharisee; they were thought to be the holiest men in the world: yet when the Lord saw this was not with an upright heart, he denounceth woe upon woe against them.

Fifthly, Consider, That if we be upright, it will help us to profit by all Gods Ordinances; take the preaching of the word; *Micah 2. 7.* the Prophet brings in the Lord speaking thus, that the word shall do such people good; is there any man in the world that walks uprightly, that my word doth not do good unto, that it doth not comfort his heart, and quicken his soul to obedience? is it not a light unto his feet, and a Lanthorne to his paths; so that an upright man, when he comes to the Ordinances of God, he shall be the better for it; when he goes to prayer, he shall be the better for it; when he comes to the Sacrament, he shall be the better for it; all the Ordinances of God shall doe him good; whereas if a man have a false heart, the word hardens him, prayer deadens him; if he come to the Sacrament, it is not for the better, but for the worse; if he be reprov'd for his sins, if he have not a sincere heart, he is so much the worse, it will do him no good, it will make his heart rise up against those that reprove him, and hardens his heart so much the more.

Sixthly, Consider that if we be upright, what a deal of comfort this will be to our hearts; there is no comfort in the world comparable to the comfort of one that hath walked uprightly; as *Hezekiah* when he had received the sentence of death, what did comfort him? did all his wealth, and greatness and renown comfort him? no, but remember Lord how I have walked before thee with an upright heart; marke what he saith, he doth not say, Remember Lord how I have reformed the Church, and purged the Temple, and thrown out all the abominations in the Land, and purified the Passeover, and set the Ordinances of God in his house in due order; no, none of all these comforted his heart, but looke what he did he did with an upright heart; as who should say, I might have done all these things; but if it had not been with an upright heart, it had been nothing; that which I did I did from my heart, with a fear of thy command; I sought thee in it, and no by-ends; all my care was to approve my selfe before thee; now Lord, remember this; remember the infinite goodnesse and promises that thou hast made to those that are upright before thee. Nay, if thou hast an upright heart, whatsoever troubles come upon the earth, or upon thine own soul, if thou beest cast into prison, or made to flie from one Country to another, I tell thee, in the midst of all thy afflictions and troubles, if thou

hast

hast an upright heart; thou shalt have peace and comfort, *Ipsal. 97. 11.* in the midst of darkness, in the midst of afflictions there is some light, some cranny, some hold, some comfort for the righteous; on the other side, if a man be not upright, what a woeful case is this man in; nay, though a man be upright, yet if he doe not apprehend himselfe to be so, what a lamentable case is he in? he can have no comfort; all the skillful Physicians in *Gilead* can hardly fasten comfort upon that man; tell him of all his reformations and prayers, and good duties he hath performed: O saith he, all this is but hypocrisie, I am so dead and dull, God hath not all my heart; tell him of his good desires and purposes, and endeavours, he is afraid he is not right; tell him of Gods promises to pardon him, he saith, I am not sincere, I am not upright.

Lastly, if we be upright, we shall be blessed our selves, and not only our selves but our very posterity shall be blessed; as the Prophet *David* saith, *Psal. 112. 2* His seed shall be mighty upon the earth; he speaks of the upright, not onely himselfe shall be blessed, but he layeth up a blessing for the generation that shall come out of his loins; so *Prov. 20. 7.* his very children are blessed after him; if thou set thy selfe to serve God uprightly with all thy heart though thou canst not leave thy children any great outward matters, yet thou shalt leave them a blessing from Heaven; thy children shall fare the better for it; if we would know what shall become of our children, and would faine provide for them, let us be upright, and that is the way to lay up a blessing in store for our children; now on the other side, if a man be not upright, he is so farre from treasuring up mercy for his children, that he rather treasures up wrath both for them and his own soul; nay, though a man hath been never such a convert to outward appearance, never so strangely reformed, that all the Country admires at it; as it was the case of *Simon Magus*, he was a Conjuror, yet this man was converted very much to see too, he was wonderfully reformed, and gave over his Conjuring, and embraced the Gospel, and would follow the Saints, and joynd himselfe to *Peter*, and to *Philip* also, when he came to Town; yet having not an upright heart, the Text saith, he had no Lot nor portion in Jesus Christ, nor in the Covenant of grace and mercy, but was in the gall of bitterness, and in the bond of iniquity.

Use 4.

The fourth Use is for examination, To examine our selves whether we be upright or no; and this is a very necessary Use, because those that are not sincere, are most subject to think they are sincere; and they that are sincere indeed, are most afraid they are not sincere.

Signes of uprightness.

Therefore first, Consider, A sincere man is universal in regard of all the commandments of God, he doth set himself in all his wayes, to obey God in all his statutes; as we may see, *Psal. 119. 6.* This is an upright man, that hath respect to all Gods commandments; but a false-hearted man, may be he will do something, he will pick and choose, and take what he likes of the commandments of God; some things he will doe, others he will not doe; he cannot be gotten to sloop to all Gods holy will, he will never yield to that; may be he will not commit adultery, but then he will drinke horribly; may be he will not swear, but then he will lye; if he be good in one thing, he will not be good in another; if he be diligent in his particular calling, he will be negligent in his general calling; he will not be holy and strict, and one that doth walk in Gods holy Laws; a true upright man doth not deal with the commandments of God as the swine doth with the pease-cods, that will squeeze them, and then leave the rest; but an upright man digests all the commandments of God.

Secondly, An upright man, he is universal in all graces, he is a man of all graces; for why is God said to be the God of all grace? but in respect that

that his people have all graces in them, and he is the Author of all; 2 Cor. 8. 7. the Apoſtle ſaith, *therefore as you abound in every grace, &c.* As who ſhould ſay, if you be ſincere, for ſo it is in the next verſe, &c. you do not ſhew your ſelves to be ſincere in your love to God and his Church, unleſs you abound in this grace and that grace, and all the graces of Gods holy ſpirit; ſo that a man muſt have all graces that is upright; there muſt be none wanting; he muſt have the whole image of God, he muſt have the whole new cloathing, he muſt be a new creature, he muſt be endued with all the cluster of graces, Eph. 5. 9. And as the Apoſtle ſpeaks, 2 Pet. 1. 5, 6, 7. you may ſee there how all graces are concatenated and linked together, that if a man have one he muſt have all; ſuppoſe a man ſhould have faith, if he ſhould not adde to his faith vertue, what would his faith do him good? he is never the nearer, his faith cannot ſave him, he muſt adde to it vertue; and when a man hath faith, if he have not knowledge, what is zeal without knowledge? the Apoſtle preacheth the doctrine of reprobation againſt the Jews for their zeal, when they had not knowledge; a man cannot be really vertuous, unleſs he hath knowledge, and doth it with wiſedom and diſcretion; now if a man had faith, and all other vertues, and were not temperate, he were a very beaſt; and if a man had all theſe, and had not patience, a man cannot poſſeſs his ſoul; though a man hath faith, yet without patience he cannot inherit the promiſes; ſo that you ſee an upright man is one that hath all graces; ſo that a man that hath not all the graces of Gods ſpirit, if he want one, he hath never a one of them; and thus it is with every man that is not right, though he may have admirable qualities and endowments of Gods bleſſed ſpirit, yet if he have not all, he is not upright; but now an upright man hath all the graces of Gods ſpirit; 'tis true, ſome of Gods children are more eminent in one grace, and ſome in another, but every child of God hath all the graces of Gods ſpirit; if a man want one, he cannot have another.

Thirdly, An upright man is univerſal in regard of place, he is not onely good among good company, but good alſo among bad company; he is good out of the Church, as well as in the Church; and good at home, as well as in the ſtreets, among ſuch and ſuch; he is good abroad, as well as in his own Town; as you may ſee, *Pſalm 16. 8. I have alwayes ſet God before mine eyes*; an upright man whereſoever he is, he ſets God before his eyes, that he may not provoke him, nor offend him; *The upright dwell in his preſence, Pſalm 140. 13.* you wil ſay, may be they goe an hundred miles off, but whereſoever they go they dwell in his preſence, and this makes him good in all places, now a rotten-hearted man, may be he will be good in the Church, but leaves his Religion at the Church doore; may be he will be good abroad, but he will neglect his own family; or if he be honeſt and well ordered while he is in his own Pariſh, yet let him go abroad afar off into another Town where no body knows him, may be there he will flie out; you ſhall ſee many a profeſſor, that joyns himſelf to the people of God at home, and will be drunk abroad; theſe are falſe and unſound hearts, that are not good in all places; if they be godly openly, they are not ſo ſecretly; thus it is with wicked and ungodly men, if they come among good people, they will not for thame drinke nor ſwill nor ſwear, nor ſpeake againſt goodneſs; but if they be among wicked people, they will ſide with them, and may be gird at the Saints of God, and give them back blows; juſt as it is with water, put it into a Tub, it will have the ſhape of a Tub; put it into a Beaker, it will have the ſhape of a Beaker; it ſtill fashions it ſelf according to the veſſel into which it is put; but an upright man is like a ſolid thing that keeps its own figure, he is the ſame in all places.

Fourthly, An upright man is univerſal in regard of time, he is good at
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all times, *Psal. 106. 3.* Blessed is he that keeps judgement and righteousness at all times; not as though a childe of God may not fall fearfully many times, but it is against the absolute bent of his heart, and care and study of his soul; a Divine sets it out by a spring between a couple of hills, it will alwayes run, it will either run thorough those lets that stop it, or else it will run over those lets; it cannot cease running if it be a living spring; so a godly sincere heart is good at all times; now an unsound Christian, that never had the true grace of life in his heart, he will not be good at all times, he will be good by fits and turns; when he is smitten at a Sermon, when he is under the rod, under a cross, then he will fall foul with his sins, and when conscience is up, then he will be good; as a Windmill goeth as long as the wind fills the sailes; but if the wind be down, the grist may lie long enough till the wind blow again; but a true Christian is like a good boate-man, if the wind blow he may go the better, but if the wind be down he will goe too, nay, he will labour so much the more; he will go though it be against wind and tide; so it is with an upright man, he is good at all times, not only when he is well, but also when he is sick; he is good in prosperity, and good in adversity; good when his conscience is up, and good when his conscience is not so stirring; though he wants some helps, and drives so much the more heavily, yet he strives and will be good; but an ungodly heart, may be he may be good sometimes, but it will not hold; as it is said of *Sigismund* the Emperour, when he was sick, then he would be good and godly, and thought of repentance, and sent for a Confessor, and would repent, and asked him Have I not repented? yes saith he, if it hold; but a wicked mans repentance will not hold; let God but pluck out the arrow, he will return to his old byas again, and he is never the nearer, nay, may be he is worse then he was before.

Fifthly, An upright man is universal in regard of parts; as Christ speaks of his Spouse, *Thou art all fair my love, Cant. 4. 7.* She was all fair in all parts, and there was no spot in her; he doth not deny but there was failings and weaknesses, but no such foul spots as upon wicked men; so a godly man is all fair; his understanding that is teachable, and made to favour of the truth, and capable to be guided and informed by the spirit of God; you know there is rebellion in the understandings of men, carnal reasons, and strong holds, and haughty and proud principles of reasoning; if they are convinced of a sin, they will not leave it, they have reasonings for that sin; and if they have never such convictions for a duty, there is rebellion in the understanding to put off this; but an upright heart, his understanding is good in some measure, he is unfeignedly willing to be instructed of God; whatsoever course he takes, tell him out of the word of God that it is not good, though his life depends upon it, it shall goe, he dares not stand out against God; but a wicked heart hath not a teachable understanding, it is still under its stubbornness and stoutness, and reasoning against God; and things he doth not like, he will not see; when there is any sin he would not leave, or any duty he would not doe, as Christ saith, *Mat. 13. 15.* he shuts his eyes, and will not see. What wicked man that lives under the Gospel of God, but may see his courses are naught, but he will not see it? how many sins do ungodly men keep? there is light enough, and reason enough against their sinnes, but they have sturdy mindes, and will not be convinced of it.

Again, An upright man his heart is converted and made godly, his will is made pliable to be led by God, and guided by Gods blessed spirit: the stone is taken out of it; there may be much hardness, but the stone is gone, the heart of stone is gone, and he hath an heart of flesh given unto him, to be sensible of God, and sensible of his word, and sensible of the light that shines in his face; and

and his heart being converted, he is moved by an inward principle, and so moves the more willingly, and the more freely; as *David* saith, *1 Chron.* 28. 9. *He hath a willing heart.* But now a carnal heart, and a heart that is not turned to God, the stone is not taken out, a man rebels to this day; if he be moved to goodnesse, it is not by an inward principle, but by education or goodnesse of nature; or by the stings of conscience that overpower his heart; or by reason of a great light that breaks in and overawes his heart: Therefore a naughty heart, be he never so good and fair-carriaged, may be his conscience sometimes makes him forbear more then he would; and makes him doe more good then he would; but a godly heart is willing to doe what good he can, nay he would doe more good then he can doe, nay he never can doe so much as he would, he is ashamed of all his works; look what he doth, he doth it with a willing heart.

Again, A godly heart is good in his memory, as *David* saith, *Psalme* 119. 16. *I will never forget thy precepts.* His memory is turned to good things, and made to remember good things; he hideth the word of God in his heart, that he may not sin against him: But a carnal heart forgets to be good, and zealous, and please God, and obey God; his memory is not washed and sanctified in any measure.

Again, A good man is good in his thoughts; he doth not onely purge the outside of the platter, but the inside also; he labours to have his thoughts set upon things above; he labours that vain thoughts may not lodge in him; nay his main care is within doors, in his own bosome, to have his thoughts upright towards God.

So again, he is good in his affections, he doth hunger and thirst after righteousness, he doth desire the things that are most excellent, he doth delight in God and his presence; he mourns for his sins, and mourns that he can mourn no more; he hath all his affections in some measure rightly seated and qualified; he is good all over, as the Apostle *Paul* saith, *1 Thes.* 5. 23. *The God of peace sanctifie you throughout.* As who should say, This is sincerity, and I pray God give it you, that you may not deceive your own souls, but that your whole spirit and body, and soule, and whole man may be true in the eyes of the Lord: But now a carnal heart is not thus; though he be like a whited Sepulchre, he doth seem outwardly to be a good man, and a man cannot check him; if a man should say, such a one is rotten, he should be thought to be censorious and uncharitable; yet in his inward parts he is naughty; if a man be not upright, he doth not look to his thoughts, but can let them be vaine and unfruitfull, and can let his affections run at randome; he is not affected with God, he doth not mourn for his sins, he doth not delight in good things, his affections are not set upon things that are above.

Sixthly, An upright man is universal in regard of cases and conditions, if he be under any kinde of temptation whatsoever, as we may see, *James* 1. 12. It is nothing for a man to be godly, and meek, and patient, and vertuous, when he is not tempted; the Devil himselfe is good when he is pleased, as we say: This is godlinesse and uprightnesse, when a man resists temptations; when a man doth watch and pray, and is careful that he may not enter into temptations; when a man is careful of all the objects, and beginnings, and occasions of sin; when a man fights against the temptations of the flesh, and warres against the suggestions of Satan, and puts on all the armour of God, to withstand the fiery darts of the Devil; though he be tempted to be proud, and wrathful, and impatient, yet he will not; 'tis true, now and then he may be overcome against his principles, and care, and labour, but that is as a dagger to his heart. This is his course

and practise to fight against temptations: nay take him in the desperateſt caſes, yet a godly man is ſincere; take him when he is moſt afraid that he is not ſincere, when he cries out, how daſtardly am I for God? how dead in good duties? how full of unbelief? what a vile heart have I? how filthy and untoward? take him in theſe deſperate liſts, he is not without ſincerity; and in this caſe he doth one of theſe two things; either he walks according to the meaſure of grace given unto him, or elſe according to the condition wherein he is; 'tis true, the conditions Gods people are in, are ſometimes better, and ſometimes worſe; ſometimes horrible diſtempers are up, and ſometimes they are down; but when they are never ſo up, he doth as a man in that caſe may doe; as a man when he is bound hand and foot, what can he doe? if he rowle himſelfe upon the ground, that is all he can doe; and this he will doe, as you may ſee what *David* ſaith, *Pſalm 119. 40.* It ſeems he felt himſelf marvellouſly dead, and dull, and wonderfully inobedient, and he could not get hold of Gods commandments to doe them as he ought; yet he rowls himſelfe, and thruſts himſelfe forward to doe them; he longed for Gods commandments, he longed for the ſpirit of grace to aſſiſt him and quicken his heart. Now a naughty heart is not good in all caſes; nay there are but a few caſes wherein he is good at all.

Again, Take an upright man in the loweſt ebb, he doth queſtion his ſincerity, and he cannot quiet himſelfe, becauſe he thinks he hath it not; but this is certain, a man that hath moſt ſincerity, doth moſt ſuſpect the want of it; that man is moſt eager, and moſt queſtions himſelfe; as *David*, was not he an upright man? yet no man did ſuſpect himſelfe more, *Pſalm 119. 80.* as who ſhould ſay, Lord I am afraid I ſhall be aſhamed in the end, I am afraid my heart is not ſound towards thee; and directly ſometimes, I am horribly afraid I ſhall be confounded in the end: Now good Lord let me be ſound in thy ſtatutes, that I may not be confounded. So it was with Chriſts Diſciples, when he ſaid one of them ſhould betray him; though eleven of his Diſciples were privy to themſelves that they had not the leaſt thought to betray him, yet eleven of the Diſciples did ſuſpect themſelves, I may be the man that he means; though they were privy to themſelves for the preſent they had no ſuch thought, nay it was againſt the love and principles they had in them; they did love him, and fear him, and believe in him to be the Saviour of the world, and they durſt not doe it, yet they ſuſpected themſelves, *Maſter, is it I?* As who ſhould ſay, I have a baſe corrupt heart, and it may be I for all the goodneſſe that is in me and the love I bear to thee; they were all more unquiet then *Judas* that was the man: indeed when all queſtioned it, he would queſtion it alſo for company.

Seventhly, an upright man is univerſal in regard of relations. Conſider him with good people, and the Saints of God, O how he loves them! he honours them that fear the Lord, *Pſal. 15. 4.* Though they be never ſo poor and vile, yet he honours them that fear the Lord; as *Eliſha* ſaith, he would not have ſpoken, but onely for *Jehoaſaphat*; ſo an upright man he honours the Saints of God. *All my delight is in the Saints*, ſaith *David*, *Pſal. 16. Pſal. 119. 63.* Nay an upright man is faithful with the Saints; as it is ſaid of good *Judah*, *ſhe was faithful with the Saints*, *Hof. 11. 12.* So an upright man is faithful with the Saints, his heart cloſeth with them, they are his boſome friends, and the beloved of his ſoule: But one that is not ſound, though he take himſelf to be a Chriſtian, and one of Gods ſervants, yet he cares not for the people of God; may be he cares for thoſe that ſeem to be religious; but if a man be religious indeed, he cares not for him, he is

too nice and precise for him, and he is false to the Saints, and will shew them some slippery trick in the end.

Now again. Consider an upright man with the wicked; he carries himselfe uprightly towards them, he will not be acquainted with them, nor all one with them, lest he should countenance their wicked wayes; as the Psalmist speaks, *He despiseth them that are wicked*, Psal. 15. 4. Let a vile man be never so brave, and excellent, and noble, and high in preferment; yet if he be a wicked man, in the eyes of a godly man he is despised; I doe not mean for his person; he gives him the honour due to his place, as he ought to doe, a childe to his Father, a servant to his Master, &c. as Paul, *Acts 22. 1.* Though they persecuted him, he gave them their due; but he abhors their courses and practises, as Solomon saith, *A wicked man is an abomination to the just.* Now an unsound heart, though he joyn himselfe to the people of God, yet he cannot close with the Saints of God, but abhors them, and counts them vile.

Again, Consider an upright man with his friends; he is true to them, especially to their souls. Consider him with his enemies; he doth not yield them railing for railing, he dares not hate them that hate him, but *blesseth them that curse him, and prays for them that despitefully use him.* Consider him in his Family; he sets himselfe to walk uprightly in the midst of his house; if he be a Master, he labours to be a servant to Christ; and if he be a servant, he labours to be the Lords Freeman, and to be a profitable servant to his Master; if he hath Superiours, he gives them the reverence due unto them; and if he deal with inferiours, he makes himselfe equall with those of low degree. Thus an upright man is good in all relations.

Lastly, An upright man is good in all the manners and circumstances of his actions; he is careful to doe, not onely for matter what God commands him, but for the manner as God commands him; though he doth what God commands, yet if he doth not find the love of God setting him awork, he is not contented; he must *act* in a right manner, constantly, duely, faithfully, and to a right end, to the glory of God; he is not content to pray and hear, but he must pray and hear in a right manner, or else he is not content. Now if thou hast these signs and tokens of an upright heart, blessed be God, thou mayst take all the comforts spoken of before concerning an upright heart, and mayst take all the promises of God to thy self that are made to an upright heart; may be men may call thee hypocrite, and say all manner of evil of thee; but either they are such as doe not know thee, or if they doe, they are some vile wretches, they have not the fear of God before their eyes; may be the Devil will accuse thee, and cast in all accusations against thee before God; but what of all that? God himselfe said *Job* was an upright man, and yet the Devil accused him for an hypocrite; therefore care not for the Devils accusations; may be thine own conscience may accuse thee; but if thou labour to humble thy self for thy failings, and stir up the gift of God that is in thee, if thou unteignedly desire and endeavour to please God, and serve him, no matter though thy conscience accuse thee. *1 Cor. 4. 3.* Paul saith, *I cannot be my own Judge, but God shall judge me.* 'Tis true, conscience is a judge, but it is subordinate, and must be guided and ruled by the Word of God; as the clock is the judge of the day, but it must be ruled by the Sun; *David's* conscience was his judge, *I have cleansed my hands in vain*, but the clock lyed; so thy conscience may lye, and accuse thee falsely, and speak things against thee that are not so; but if thy conscience hath things against thee indeed and in truth, that thou art guilty of such and such sins and failings, yet it doth not follow but thou mayst be sincere; therefore believe not conscience, when thou

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hast the Word of God on thy side; nay, may be God himselfe will seem to accuse thee, and to be thine enemy, and discountenance thee, and will not own thee for one of his children; when thou comest before him, he will seem to dash thee under his feet, and give thee no countenance, but look upon thee as an enemy; yet be not dismayed, if thou hast these things in thee in any measure; the Lord doth this, that he may doe thee good in thy latter end; he doth it that he may humble thee, and try thee, whether thou wilt live by faith or by sense, and whether thou dar'st trust him; but if thou hast not these signs of uprightness, thou art in the gall of bitterness, and bond of iniquity, and thou canst have no true comfort to thine own soul.

Doctrine.

We must labour to be perfect before God.

The next point is, That as we must be perfect, so we must be perfect before God; *I have not found thy works perfect before God.* As who should say, I lookt thou shouldst be perfect before him, and I have not found it so. Well then for the meaning of the word *perfect before God*; that is, so as God may approve and allow of them. Now a mans works may be perfect so as God may approve of them two wayes.

First, So as God may approve of them in his strict Justice; and so no mans works can be perfect. *Psal. 143. 2. Enter not into judgement, &c.* No man living can be justified before God. So *Rom. 3. 20. By the deeds of the Law shall no man be justified before him.* This therefore is not the meaning.

Secondly, To be perfect before God, so as God shall approve of us in his mercy in Jesus Christ for his owne faithful people; as it is said of *Zachary and Elizabeth, Luke 1. 5.* This is the meaning of the place.

Now if you would know what it is to be perfect before God, it is this in one word: when a man is for matter and for manner right in the eyes of God; not only right in the eyes of men, to be approved of men, but right in the eyes of God, to be approved of God; for matter, when a man doth those things that God commands him; and for manner, when he doth them as God commands him, out of faith in God, and love to God, and fear of God; when a man doth it with all his heart, soule, and strength, when a man doth it constantly, and frequently, and livelily in some measure, this is to be upright before God; you may see both these set down in one verse, *Deut. 6. 25.* Here is the matter, *If ye observe to doe his commandments*; and then here is the manner, *right in the eyes of the Lord as he hath commanded.* If we doe thus, then we are upright before God. Now if either of these be wanting, we are not upright before God; if we doe not for matter what God hath commanded; if we lye, or swear, or be covetous, or proud, or worldly, these things are of the Devil, and not of God; we doe the things of the Devil, and not the things of God.

Again, If a man should bow the knee to *Baal*, and doe the inventions of men, this is not to be upright before God; but if we doe the things that God doth not bid us, God will say as he did, *Matth. 15. 9.* If we doe for the matter the things that God hath commanded, yet if the manner be wanting, if we doe them not as God hath commanded, if we doe them not with faith, and love to God, with conscience, and fervency, and quickning, all is nothing; as it is said of *Amaziah*, he did those things that were right in the eyes of the Lord, but the Lord cared not for it, *2 Chron. 25. 2.* it was not with an upright heart; Therefore when both these concur, this is to be upright before God.

Reason. 3.

First, Because God hath so commanded, *thou shalt have no other gods before me*; that is, I will have thee sincere before me; As who should say, thou mayst vow and swear, and protest thou dost love God, and fear God;

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but if it be not so indeed, thou hast a false heart; if thou hast carnal ends, if thou lovest the world more then God, and thou lovest thy lusts more then him, if it be so, woe unto thee; God will have thee upright before him. As God saith to *Abraham*, *Gen. 17. 1. Walke before me, and be upright*; As who should say, *Abraham*, if there be any way of wickedness in thee, thou art not for me; look thou be perfect before me; if thou dost acknowledge that I am God Almighty, and I am able to help thee, and succour thee in all estates, then be upright before me; when a man sins, it is for something he sins; now, what is there that is good but we may have it in God? God is Almighty, and therefore he would have us upright before him; and if we be not upright, he is Almighty and can crush us and destroy us for ever; so that we should not only be upright before men, but before God.

Secondly, As the Law is so, so is the Gospel; if a man hath not faith in Christ Jesus, that man is no true Christian; howsoever he may hope to be saved by Christ, yet if he be not upright before God in all his ways and commandments in some measure, in studying and endeavouring to keep himself unspotted of the world in all things, he hath not faith, he doth not believe in Jesus Christ, *Psal. 116. 9, 10. as David saith, I will walke before the Lord in the land of the living*; how comes *David* to speak that? *O, I believed, therefore I have spoken*; if a man believe in God, it will make him walke well not only before men, but before God who is privy to all his thoughts and affections; privy to what he doth both at home, and abroad; privy to what he doth alone, and in company, in his shop, and in the market; unless he be upright before him that knows all things, he is not a believer; though *Simon Magus* were baptized, and did partake of Christian Religion, and had some kinde of faith; and joyned himselfe to *Philip* and the Church, as a member of the Church, and gave over his witchcraft and wicked courses, yet when *Peter* saw his heart was not right before God, marke what he saith, *Acts 8. 21. God hath sworne an oath, that whomsoever he delivers from sin, from Satan, from Hell, from the wrath to come, they shall be holy and righteous before him. Luke 1. 73. God will not be forsworne*; if thou dost hope to be saved by Jesus Christ, and prayest, and howlest, and criest in thy afflictions from the bottom of thy heart, with all thy eagerness to be saved by Jesus Christ, God hath sworne an oath thou shalt not be saved by him, unless thou wilt walk in holiness and righteousness before him all the dayes of thy life, and be conformable to his will in all things; so that you see the Gospel requires it, that we should be thus.

Again, This is the end of the redemption of the world by Christ, that they should not only be upright, but upright before God; as *Paul* tells the *Colossians*, *chap. 1. To present you holy and unblameable in his sight*; not only to present you holy and unblameable before men; for if a man in his outward carriage be civil, and honest and faire, this is to be holy and unblameable before men; but if a man be holy and unblameable before God, he must have a pure conscience, and his ends must be right; this is the end why Christ redeemed his people, to purchase to himself a peculiar people, zealous of good works.

And as it is in the end of redemption, so it is the end of election; whomsoever God doth elect to eternal life, he doth elect to this end, not only to be holy before men, but before God. As the Apostle saith, *Eph. 1. 4. he hath chosen us to be holy before him, not only to be holy before men* (though those that are not holy before men, cannot be holy before God) but it is not enough for us to be holy before men, but before the piercing eye of the all-seeing God; that he may see who knoweth our hearts, that we do unfeignedly desire to serve his name, and walk before him in the shunning of all sin, and in the practising of all good things; so that we have not an

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argument of our election, unless we be upright before him.

Fourthly, Because the Lord will search us out; certainly though we be upright before men, if we be not upright before God he will search us out; it is not our profession shall bear us out, if we have an unbelieving heart, to depart from the living God; if we have a minde to live in any one sin, and to allow our selves in any one wicked way, God will finde us out. *Neh. 9. 8.* he speaks there of *Abraham*; what a comfort was it to *Abrahams* heart that God found his heart upright before him? God will search us, and put us upon the trial, and bring something or other, that if we be not upright, though we be affected, and pray, and be Protestants, and seem to be godly, and seem to hold our godliness and uprightness, yet if we be not found at the core, God will have something or other that shall discover us, and it shall appear what we are; nay, God doth of purpose bring in heresies, that those that are approved may be manifest, *1 Cor. 11. 19.*

Lastly, It is God only that doth esteem of the worth of things; holiness is nothing, but that which is holiness in Gods esteem; and Religion is nothing, but that which is Religion in Gods esteem; Religion is a divine thing, and no man hath the judgement of it but God; it is God only that hath invented Religion, and framed it to us, and it is he only that can tell the worth of it, and approve of it; and unless we fear his name, and hate all sin, and be upright before him, all is nothing. As the Apostle saith, *1 Per. 3. 4.* concerning meekness in women, in the esteem of God it is of high price; may be a beautiful woman, of rare parts and great gifts, this woman is of high esteem with some men; but a woman of an humble and meek spirit, she is a mockery in the eyes of the world, but in Gods sight it is of great price: so for a man to be outwardly Religious, this man is very devout and religious in the sight of men, but it is the broken heart, and the contrite spirit, one that is holy inwardly as well as outwardly, that is upright as *Paul* saith, *2 Cor. 5. 9.* all our care and labour is that we may be accepted of him; it is no matter what the world say of a religious man, and a devout man; all our care is to be accepted of him, that he may account us upright, for we must appear before him.

Use 1.

This condemns the ceremonious devotion that many content themselves with, especially the Church of *Rome*; they are so religious, and whatsoever they do, they think it is with such devotion; therefore they have ceremonies for every thing; they have ceremonies to shew that we must be strangers and Pilgrims upon earth, therefore they have Pilgrimages to such and such places; other ceremonies they have to shew that we must take up the Crosse of Christ, and follow him; they will have a ceremony to shew that they believe that Christ was offered for a sacrifice; and a ceremony to shew that they believe he was God and man, and so mixe Wine and water together; the one shall signifie that they believe he was God, and the other that he was man; again, they will have other ceremonies, to shew that they believe the departure of the Saints, therefore they bring in a catalogue of the Virgin *Mary*, and of the Saints; again, they have another ceremony to shew that they honour the Lords prayer; another ceremony they have to shew that they believe the resurrection of the dead; another ceremony to shew that they should not be ashamed of the Christian faith; and they are so devout and think themselves the only Saints in the world. so that they account a man that is godly indeed, according as God would have a man to be, that makes conscience of the word, that is careful to please God, and fearful to offend him, and scruples every thing that is not according to the word, this man is worse then a drunkard, or an hell-bound in their account; they are counted the vilest hypocrites and dissemblers that can be; what an horrible thing is this! men love a life such a Religion as this; this shakes no

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Corn, this breaks no bones, what care men for this. *Mat. 15. 8.* there is an excellent place for this; you know we are bound to be pure, and alwayes pure; now the Jews to shew this, they would never eat nor drink but they would wash their hands, to shew that they must be pure; which was as good, and as clean, and as handfome a ceremony as ever was in the Church of Rome; and would you think that Christ should ever finde fault with such ceremonies? they took on because they neglected this, *Why do thy Disciples transgress the tradition of the Elders, by eating with unwashed hands?* now Christ was so far from bidding his Disciples yield to this, that he calls the Scribes and Pharisees hypocrites for it, and tells them they made the commandment of God of no effect through their traditions; if this were to be devout and religious, the vilest drunkard may be religious, for they may perform this as well as any other, therefore this is nothing.

Again, This may serve to condemn carnal Protestants, who give God now and then the hearing of a Sermon, and frequent the Sacrament, and do the outward things of Religion, but never come to worship God in spirit and in truth; let me tell you all this Religion is nothing at all; suppose a man comes to Church only, and lives in his lusts, what then? *Who required this at your hands to tread in my courts? Isa. 1. 12.* Who? why God requires it; 'tis true, but not without uprightness; to be proud still, and worldly still, he requires you to come into his courts, but not in this manner; so likewise for preaching, it is an ordinance of God, but if a man will preach, and doth not lead an holy and mortified life, and is not zealous for God and against sin, and to hold forth a blessed pattern of uprightness, God had as live have that mans room as his company, *Psal. 50. 16.* *What hast thou to do to take my word into thy mouth, and hatest to be reformed?* As who should say, what makest thou here? it is fitter for thee to be in an Alehouse then in a Pulpit; so God hath commanded prayer, but if a man pray not in spirit and in truth, and is not an holy man, his prayers are nothing. *Prov. 15. 8.* *The prayer of the wicked is an abomination to God;* As who should say, if you prayed with an upright heart, your sacrifice would be a delight to God; but seeing you are not upright, all your prayers and sacrifices are abominable in the sight of God.

For humiliation to humble us; how should we be ashamed, there is no uprightness among us? the most of us are not upright before men, much less before God.

For exhortation, that we would strive and labour to be upright, and upright before him; that we would cry out with the Prophet David, *O let my heart be upright before thee, that I may not be ashamed;* if we find listlessness, and backwardness for God, if we find our hearts slide with the ungodly, let us know we are wicked people, and cannot be of God; therefore let us labour to be upright before God.



REV. 3. 2.

I have not found thy works perfect before God.

Doctrine.
God will
search whither
we be perfect.

The point of Doctrine is this, that the Lord will search whither those that seem to be upright be so or no; finding presupposeth searching; *I have not found thy works perfect.* Now for the meaning of this searching, we must know that Gods searching and mans searching do much differ, and they differ in five respects.

First, Mans searching may be without finding; though a man search all that ever he can, yet may be he cannot finde out the matter how it stands; *Laban* searched in *Jacobi* tent, and *Leabs* tent, and the two maids tent, and in *Rachels* tent for his images, and when he had done all he could not tell where they were; but now when God searcheth men, he is sure to find men out; *O Lord thou searchest me out*, saith *David*, *Psalm* 139. 1. This is the reason why men that are sly and subtil; they care not much though they be sifted by men, especially if there be none to witness against them; you shall have them swear and swagger they were never guilty of such a thing, because they are confident it shall never come to light; but if God searcheth, he will be sure to find.

Secondly, Mans searching hath ever ignorance foregoing, though after search may be he comes to know, yet before searching he knows not; *Job*, 29. 16. *the case I knew not, I searched out*; he searched because he knew not; but God as after searching he is sure to know and find out, so he knows before all searching; as the Church saith, if we be false in thy covenant, shall not God finde us out? *for thou knowest the very thoughts of the heart and the reins*, *Psalm* 44. 21. you see God searcheth because he doth know, man because he doth not.

Thirdly, Mans searching is properly so called; but when searching is spoken of God, it is after the manner of men; God doth rather act a kind of searching, then search indeed; as he doth act a coming down, whereas properly he doth not come down, for he is everywhere; and so he acts a kinde of ignorance, as if he knew not; and yet he knows all things; as he speaks to *Abraham* concerning *Sodom*, *Gen.* 18. 21. *I will goe down now; there is an horrible noyse, what horrible sinners these Sodomites be; I will go down now, and see whither it be altogether according to the cry that is come up unto me; if not, I will know*: He speaks after the manner of men; he need not come down, for he is present everywhere, and cannot move from one place to another; and whereas he saith, *if not, I will know*; these things are improperly spoken after the manner of men.

Fourthly, It is mans duty to search if he know not any particular passage of his life, whither it be warrantable or no; so Magistrates ought to search matters before they determine sentence, otherwise they may judge unrighteous judgement; now God searcheth not as though he had any need of searching, but to tell us our duty, to give us a good example; this phrase is given to him, to shew us what we should do; as when there was an horrible attempt
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in the old world among the Builders of *Babel*, they would build a Tower whose top should reach up unto Heaven. Now the Text saith, *The Lord came down to see the Tower and the City that was built*; not as if he came down, so as taking this phrase unto himselfe; but to shew what our duty, and Magistrates duty is; to search before they pass sentence, and to see whether reports given out be true or no.

Fifthly, Mans searching is for himselfe, that things may appear to himselfe; but when God searcheth, it is not that it may appear unto him, but to the world, that it may be manifest abroad, that a mans selfe and others may see it; it is spoken onely in regard of the nature of the thing; some things are manifest, and some secret. Now God is said to search, when he makes other things that in their own nature are hidden to men, when God brings them abroad, and unveils them, and unmasks them, and openly reveals them. *1 Cor. 4.5. Judge not before the time, till the Lord comes, who will bring to light the hidden things of darkness.* He searcheth them not for himselfe, but to make them manifest; he saw them before, but they were not manifest abroad; they were under the hatches, no body could tell whether they were so or no. Now God is said to search to bring them abroad.

Now God is said to search five manner of wayes.

First, By his own Spirit, *1 Cor. 2.10.* So saith *David*, *Whither shall I fly from thy Spirit? if I goe up into heaven, thou art there, &c.* If thou shouldst goe into the Alehouse, or any bad place, God is there a spectator; though the Devil onely, and such as are his Imps, are there keeping company with thee, yet God is there beholding thee; though we should dig never so deep, God can trace us, and finde us out; though we should be never so closely and cleverly wicked, God can dive into us what we are; *Come in thou wife of Jeroboam, saith the Prophet, why dissemblest thou thy selfe to be another?* The Spirit of God revealed it. When *Gehesai* wiped his lips, *O thy servant went nowither; Did not my spirit goe with thee,* saith *Elisha*, *when the man returned?* He shewes how the Spirit of God, which he calls his spirit, because it dwelt in him, did reveal his wretchedness.

Secondly, As the Lord searcheth by his own Spirit, so also by the spirit of man; as for example, by the spirit of the Magistrate, he doth search out fly offenders; when *Solomon* had said, *The King doth scatter the wicked*, *Prov. 20. 27.* in the next words he answers an Objection, How shall he finde out whether such a man be wicked or no? A man may be brought before a Magistrate, and yet have all the hands in the Parish for his good behaviour: Now how shall the Magistrate finde it out? saith he, *The spirit of man is the candle of the Lord*; that is, as *Tremelius* expounds it, the Lord helps the Magistrate to finde out these fellows, though they be never so subtle; and how doth he help him? by the Magistrates own wit and wisdom; it is the candle of the Lord, the Lord gives him light to sift things, and bring things to light; and though wicked and ungodly men hang together, though they swear and combine themselves hand in hand together, yet if a Magistrate be an able man, and gifted of the Lord, the Lord hath set a candle in that mans minde, to light him how to discover them: As when the two Harlots came before *Solomon*, the spirit of *Solomon* was the candle of the Lord that lighted him to discover which was the mother of the childe.

Thirdly, God doth search a man by the conscience in a man himselfe; sometimes you shall have a childe of God much afraid that he is not sincere; and calls all into question; anon the Lord discovers he is sincere, and reveals he is upright; how doth he doe it? by his own conscience; as the case was *Dauids*; one time he concluded all was naught, and he had nothing

thing of God in him, and God was gone quite away, and had shut up his mercy for evermore; at last God revealed *David* to himselfe, and that by his own conscience; *My own spirit searched*, saith he, *Psal. 77. 6.* and then he saw that it was but his infirmity; his own spirit and conscience, the Lord stirred it up to make diligent search, and *David* perceived himselfe to be as he was; so on the contrary a wicked man may seem to have good hopes to be godly, and to have an honest & sincere heart, and be a good Christian, and he professeth himselfe to be so; and if any one should charge him with the contrary, he would say they were uncharitable. Now this is a secret. Now the Lord searcheth him out by his own conscience; thus it was with *Pharaoh*; he thought he did well in not letting the children of *Israel* goe, nay he thought *Moses* was unreasonable to demand such a thing; what, to let fix hundred thousand of his servants to goe out of his Kingdome at once! there was no equity he should let them goe. Now the Lord discovered this was nothing but the wretchednesse of his own heart, and made his conscience cry out, *The Lord is righteous, and I and my people are wicked.* Rightly doth he call for it at my hands, and rightly doth he punish me for not doing of it, and I am a wicked man, and have done it out of the wickedness of my heart.

Fourthly, The Lord searcheth men out by his Word; he doth thereby discover men to be what they are, *Heb. 4. 12. The Word of God is quick and powerful, sharper then a two-edged sword, &c.* and is a searcher and discernor of the thoughts and intentions of the hearts; the Word of God doth search and discover men; though they be never so secretly covered, yet notwithstanding the Word of the Lord finds them out; as you may see it discovered the woman of *Samaria*; it made her give over all her wrangling and disputing the case with Christ; it made her cry out at the last, *O come and see a man that hath told me all that ever I have done*, *John 4. 29.* So the Apostle when he would exhort the *Corinthians* to expound the word in a known tongue, he gives this reason; *O saith he, if you doe thus, it will discover people; if a man should come in, he will be judged by you, and the thoughts of his heart will be made manifest, 1 Cor. 14. 24.* The Word of God is a divine thing, and it is a plain sign that it is the word of an all-searching God; for it can meet with mens thoughts, and mens secrets. When King *Ahasuerus* said, *What shall be done to the man whom the King delighteth to honour?* what man living could tell what *Haman* thought at that time? yet the Word of God revealed the thought of his heart, *Heb. 6. 6.* When *David* was dancing before the Ark, and *Michal* looked out at the window, what man could tell what she thought in her heart? yet the Word of God sets it down, *She despised him in her heart*, *2 Sam. 6. 16.* When *Felix* was talking privately with *St. Paul* friendly and kindly, what man or Angel could imagine what *Felix* thought at that time? yet the Word of the Lord layes it open, *He thought to have a bribe*: You will say, who could tell that 'tis true? men know not peoples hearts; yet many times the Word meets with them, insomuch that they are ready to say sometimes, who told the Minister of me? certainly he hath some blab, how should he come to know this, and speak of this in the Pulpit? the Word of God meets with them.

Fifthly, the Lord searcheth men by his providence; though men carry it out never so handsomely and fairly, and can goe in the dark, and under the hatches for a long time; yet the providence of God will have a time to finde them out, as *Job* speaks, *Job 12. 22. He discovereth the deep things out of darkness, &c.* That is, he doth it many times by his providence, he reveals things that are otherwise secret and unknown, and lie hid, yet he brings them out; men may blear the world, and deceive their own soules, but

but the providence of God in the end will search out all secret things, and make them as manifest as things done on the house top ; it is a strange thing to see how many, that have boyled in their hearts against the Saints and Ministers of God, and they have carried it out slyly and fairly, yet God hath discovered their malice and spight, and their venemous speeches, and the envy they have borne against the people of God : What strange things hath the Lord discovered ? when men have concluded no eye should see it, I hope no body shall know it ; yet the providence of God comes to finde it out either first or last. Now the providence of God discovers mens works that are in secret divers ways.

First, By letting his people to suspect men ; 'tis true, we ought not to give way to an humour of suspicion, for it is directly against charity ; for charity thinketh no ill ; therefore we should take heed of suspicion without just cause of suspicion ; for hereby we may wrong persons, as the Disciples, though *Paul* was a true Convert, yet they suspected he was not, and so wronged him : It is a dangerous thing to suspect any man without infallible ground ; yet many times the providence of God doth discover men by this meanes, as you may see an example in those false-hearted ones *Ezra* 4. they would come and build with *Zerubbabel* and *Jehoshua* ; they made as if they did intend the promotion of the Church and Commonwealth. Now *verse* 3. they suspected them. Now when they saw that they were shy of them, they displayed themselves, and laid themselves open, and turned to the contrary side, and did them all the mischief they could.

Secondly, by letting of good people to injure and wrong them ; this is very true, that the children of God should wrong no body, especially none that are Christians, that we may have any hope they are godly ; if a child of God should wrong any man in the least degree, he is guilty of all the mischief that shall follow after ; therefore we should be marvellous careful that we wrong no man in thought, word, or deed ; but yet it will be so long as we dwell here in the flesh ; wrongs will be committed by good people sometimes against their wills, sometimes by corruptions rising in their hearts contrary to their minds and principles they goe upon. Now when these wrongs fall upon those that are not found, this discovers them ; for their venom and madnesse falls not onely upon them, but upon all Professors ; these are your Professors, and precise fellows ! may let but the children of God be indiscreet, this by the providence of God doth divers times discover men ; as *Saul* a great hypocrite, indeed he had many admirable things in him, he had admirable Government ; and though he were not a man that truly loved holinesse, yet he did abundance of good things, and he hoped he was right. Now the Lord discovered him by this, by letting him have some indiscretion shewed towards him ; as the women in the Song, *Saul hath slain his thousands, and David his ten thousands* ; it was indiscreetly spoken of them ; though it were true, they ought not to have made such a Song of it ; though no question the women meant well in what they did, and were honest and well-minded people ; yet through their indiscretion *Saul* stomachs *David*, and grows to be a persecutor ; *From this time forward be eyed David.*

Thirdly, By guiding of his Ministers to home-preaching ; this discovers people what they are ; if they be godly and upright, when the word of God meets with any corruption of theirs, then it shews they are of God ; for then they fall down before God, and acknowledge their sin, and repent of it, and part with it, and loath it, and cry to Heaven for the pardon of it, and labour to have it rooted out of their soules and consciences, and so they are discovered to be sound ; but when this meets with an un-

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2 Sam. 3. 8.

found heart, and comes to display his secret lusts, and vile courses, not being able to stoop to this, it shewes what it is; as when Christ preached something sharply, *John 6. 55, 60.* O say they, *It is hard hard saying, who can bear it?* And from that time many of his Disciples forsook him. It fares with Gods Church in this case, as with *Ishboseth*; *Aner* seemed to be his dear friend, and stuck close to him; yet when *Ishboseth* told him of his faults, of his whoredome, and lying with his Fathers Concubines, then he was mad, and was not able to brook him; presently he falls off from *Ishboseth*, because of this away he goes, and turns his enemy: So it fares with the Saints of God, many seem to be their dear friends, and keep close to them, and joyn with them; but when they are dealt withal about things amisse in them, they discover what they are, they do not like such men, they care not how little they come in their company, they fall off, and so are made manifest what they are.

Fourthly, By their own lusts and corruptions; for you shall have men many times hear the Word, and being wrought upon in their consciences by the Word, or by Gods judgements, that startles them, they give over their sins upon this, and reform, and will have good orders in their Families, and take up good duties; and not having a sound, but a false heart, a covetous heart, in the end this worldliness, or any other lust that is unmortified, the Lord doth use it as an instrument to discover that all these Reformations of theirs were never sound; in the end they come to count this a burden, and such a burden as they are not able to bear, and so grow to be something weary of their strict courses, and give over by degrees not to be so careful in their Families to pray morning and evening, and sometimes omit it, and not to be so forward for God and goodness; and at the last they come to shew plainly that there was never any soundness in them; thus the Lord doth many times lead them forth among evil doers, *Psa. 125. 5.* and so such as have kept company among good doers, are discovered to be evil doers, thus *Demas* was discovered; for a time he followed *St. Paul*, but having a worldly heart, the Lord discovered him by it in the end, it made him weary of *Pauls* company, and he fell to embrace this present world, *2 Tim. 4. 10.*

Lastly, By the times, by persecutions that arise against the Church of God; and this knocks off all that were but meer hangbyes; it knocks them off from the good course they seemed to follow before, and they follow the contrary; as Christ notes, *Matth. 13. 20, 21.* *They that received the seed into stony ground, when persecution arose, they fell off.* When persecution and trouble did arise, they were offended; this discovered them; as if there be any rift or unsound place in the house, a sharp tempest will discover it, and shew where is a flaw in the building; so if there be a flaw in a mans faith or profession; if a man be not right towards God, the times will discover this.

Reason. 1.

The Reasons of this are, First, because it is Gods Prerogative thus to doe, because the perfection of mens works; though men may give a guess at it, yet it is a secret. Now it is Gods Prerogative Royal to reveale secrets, *Jer. 17. 10.* *I the Lord search the heart, &c. The heart is deceitfull above all things, who can know it?* 'Tis true, but *I the Lord search the heart, and try the reins.* So you see God takes it to himselfe as his own Prerogative Royal, to search men out what they are: And indeed the Lord sometimes in Scripture is described by this very thing, the searching of the heart. *Rom. 8. 27.* *He that searcheth the heart.* Who is that? The Apostle doth not tell us who it is, but you may guess who it is by the Epithite he gives him. So that God, I say, is known by this, and will be known by this, by searching mens hearts, and discovering what men are, and aym at.

as, and intend; what men hate, and what they love; what things they doe, and how they doe them.

Secondly, As this is Gods Prerogative Royal, so of all things in the world he will bring that which is secret out, whether men be sincere or no. Men make a shew, O they are baptized, and come to Church, and take paines in their places and callings; and what can you alledge against me? Now of all things in the world, God will discover this, if men be not as they seem to be; if men have malice in their hearts, and pride; if they seek the world, and be ambitious, and seek to please men, and make as if they would please God; if they be false-hearted, God will discover this; he will discover all things, but specially Hypocrisie; if any will be Adulterers, and will not be known to be such; if any will be proud, or scoffers of Religion, and will not be known to be such, God will bring this to light; as *Job* saith, *If you secretly accept persons, God will surely reprove you, Job 13. 10.* God will bring all the world, and all their deings to light; but of all things, if men have secret haunts, and back-doors to doe evil; if men have devices and colours to put off their actions, if men can dawb up wretched and filthy cases as if they were good; if men will goe about in this fashion to dawb with untempered mortar, such sins and inners as these, God will lay before him, as *Moses* saith, *Psal. 90. 8.* As who should say, thou layest all our sins before us; but if we have any secret sins, thou layest them upon a rock in the open Sun, the Lord especially ayms at them; there be many persons in the world, that are godly and honest, and yet are covered by the scoffs and reproaches of the world, as if they had no good, nor did any good; and there are others again that are bouldered up in the world, as if they were good men, and better then those that keep such a pudder. Now the Lord, as he will bring every thing abroad, so specially this.

Thirdly, Because it is for the glory of God to search men out; as *Solomon* saith of a King, *Prov. 25. 2.* *It is the glory of a King, to search out a matter;* as when the two Harlots were brought before *Solomon* concerning the child whose it was, there was no way in the world to know it, there was nothing but their own asseverations; the one said it was hers, and the other said it was hers; the one affirmed, the other denied it before the King; now we shall see what a glory it was to *Solomon* to search out who was the mother of the child; the Text saith, *all Israel feared King Solomon because of this thing, 1 Kings 3. 28.* They trembled before him, they saw he could search out secrets and hidden things, therefore they durst not do wickedness in secret for fear he should finde them out; so it is the glory of God to search out secret matters and bring them on the stage; if a man be upright, and this man is spawld and spit upon, and born down in the world, if the Lord should not search it out, what a dishonour would it be to God? and if a man should goe for a good Christian, and is not, and God should not finde them out, what a dishonour would it be to him? it is the glory of God to search out secret matters.

Fourthly, It is for the truth of God; he hath said he will search every one out, as you may see *Job 34. 22.* So he hath said, *He that hideth his sins shall not prosper, Prov. 28. 13.* So he hath said, *He that walketh uprightly walketh surely, but he that perverteth his wayes shall be known.* If God hath said thus, certainly it concerns his truth to see it made good; and therefore he must search them out.

Fifthly, This is for the Justice of God, that God should search out every one what he is, and what his works be, how should God judge the world else? therefore when God said he would judge *Judah*, and punish them because they had forgotten him; he gives this as the reason of it; *Therefore* saith

saith he, *I will discover thy skirts upon thy face; that thy shame may appear.* So when God means to glorifie his Saints, and bestow the Kingdome of Heaven upon them, therefore he will discover their honesty, and lay open their godly exercises, and reward them for all the taunts and vile reproaches of the wicked.

The first Use may serve to reprove most men generally; we do not consider that God will search us; what a company of pleas are there to doe evil? what a company of put offs to doe good duties? If men can but find any starting hole, glad are they; and if they can but finde any silly pretence, then they are made, then a man can never get them to doe that which is good. When *Moses* was loth to goe to *Pharaoh*, what abundance of pretences had he to put it off? *O*, saith he, *I am unworthy, who am I that I should goe before Pharaoh?* and another time, *I am not eloquent.* He made as if it had been his modesty, he was not fit for the office; he did not consider that he was to deal with God, that could search him out; *Moses*, saith he, *goe before Pharaoh, for they are dead that sought thy life.* As if he had said, I know thy thoughts, thou hast killed a man in *Egypt*, and thou art afraid that *Pharaoh* will kill thee; but that *Pharaoh* is dead, therefore goe. So when a man is unwilling to doe a duty, he will have a thousand excuses; bid men have prayers in their Family, they will say they are not book-learned, and cannot pray; and how prove you it to be a duty? any thing God bids them doe, they are willing to doe; if you shew them but a place of Scripture for it, they make this the reason; but this is hypocrisie, the reason is, they care not for God, nor for the Family; they care not whether they be saved or damned; they care not that the fear of God may be in their children and servants, they care not for this; but they will not believe this is the cause. Again, bid another be diligent in his Office, alas what shall a man doe? I shall doe no good, he is a peaceable man, and he seeth all the Parish bandy themselves together; if he saw there were any hope of doing good, he would doe it; as if he had a very good heart to doe what God would have him, in the end God discovers his hypocrisie, it was because he cared not for God, he did not hate sin, he had no zeal to Gods glory, he is a lover of men more then God, he loves his owne ease more then holinesse, or piety, or good order; therefore let us know what a dangerous thing it is for a man to dally and double with God, when we doe not consider that God will search our hearts; the Lord knows whether thou art loth to have such a thing to be a duty, or whether thou dost secretly desire it may not be imposed upon thee; the Lord knows it, therefore doe not put off God in this fashion, for God will search thee out; it is but a folly for us not to consider that God will search us out; as *Solomon* saith, *Prov. 10. 18. He that covereth hatred with lying lips, is a foole;* that is, if a man doe bear secret malice against a man, doe not love a man, and is not in sincere charity with him, may be the man covers it with lying lips, O'tis not for this reason and that reason, God forbid I should hate him, whereas indeed he doth not love him; saith *Solomon*, *this man is a foole;* as who should say, God will finde him, and discover him; therefore what a folly is it not to lay this to heart.

The second Use is to bid us take heed how we hide our sins from others, or from our selves.

First, From others, you shall have children, so they can hide their faults from their parents, that is all they care for; and so servants, if they can but hide their faults from their Masters and Mistresses, they care not how bad they be, or how false; so it is with many, you shall have many a man his own bosome knows what an hard heart he hath, what a dead heart, how carelesse he is of God, how that he hath no delight in good duties; yet

yet if he can but cover it from the Saints, that when he comes to pray before them, he may carry it off something handfomely, this is all he cares for, or look after; what an horrible thing is this, that people should have no more consideration that God will search us out? we had as good that all the world should know it, as that God should know it; if we do iniquity, and be careless of his commandements; if we do evil, though never so secretly, it were better all the world should know it then God; now God will search it out. *Jer. 23. 24. Prov. 5. 21.* Therefore we should ever take heed that we may not have this humour in us, to venture to do evil, so we can hide it from men; for what though no man knows it? yet we shall finde that God knows it, and will bring it to light one day.

Secondly, We should take heed how we hide our sins from our selves; this is fearful, and in some sense a great deal more fearful then the other; for many times when a man hides his sins from others, he knows them himself; but when a man hath a deceitful heart, that he hides them from his own eyes, how can he repent? a man cannot repent without the sight of his sins; yet, as a Divine saith, men desire to hide their sins from God, and from others, but most of all from themselves: Now what a madness is this, though a man do hide his sins from himself, he cannot hide them from God, God will search it out; though a man hath never so many colours for his sins, he will not believe it is a sin; alas poor creature, God will finde thee out; as a pluralist, he will think it lawful to have two livings, but what dost thou get by hiding it from thy selfe, God will finde it out; so for jesting, they think it is lawful to do it; *Elisha* jested; and did not *Aristotle* account it a vertue? and the like; I deny not but men may have jesting if it be convenient, but when men are excessive in this, and have no meetings without jesting, and will stand for it, God will find them out; so men that will not believe that a man should be so strict and precise, God forbid that none should be saved but such; thus they hide it from themselves; but when they have done all they cannot hide it from God; but God will discover them at the last day, may be in this world: so a man that was never converted, nor never had faith, he thinks he is converted and hath faith, and is religious, and a good Christian. Thus he hides his woful and vile estate from his own eyes; but canst thou hide it from God? assure thy selfe God will search thee out.

Thirdly, This may be for comfort to good people. First, It may be a comfort against others that shall judge them. Secondly, against themselves. First, Against others that judge them; may be others are harsh towards them, and think all manner of evil of them, and may be speak it too. Now this is a great comfort, that God will search them out; as they be true and upright, and as they doe from the bottome of their hearts set themselves to please God, so they shall not be judged by mens conceits, but by the Lord; this is that which comforted *Paul* against the censures of the *Corinthians*; *1 Cor. 4. 3. 4.* *I count it a small matter to be judged by you, 'tis the Lord that judgeth me.* As who should say, I shall not stand or fall at your sentence what you think of me; no, the Lord judgeth me; this is a great comfort. So this comforted *Peter* when Christ put that triple query to him, *Simon thou son of Jonah, lovest thou me?* As who should say, thou sayst thou lovest me, but how can I think it? hast thou not denied me thrice? therefore I ask thee thrice dost thou love me; what saith he now? *Lord, thou knowest all things, thou knowest that I love thee.* This was his comfort; that God that searcheth the heart knew it was his weaknesse, and he loved him unfeignedly; as who should say, men may judge me to be a wretch and an Apostate, and that I love my life and my liberty more then thee; they may justly judge thus; but thou knowest how I have grieved for it, and have been ashamed of it, and it hath been as a

dagger to my heart; *Thou knowest all things, and thou knowest that I love thee.*

Secondly, This may be a comfort against their own selves; as a mans Conscience many times may have shrewd things against the people of God; for the conscience by nature is legal, and by nature a man is borne under the Covenant of works, and conscience is apt to be very strict and severe against the children of God, and to have shrewd things against them, that they can hardly tell how to answer. Now what a comfort is this to them, though their consciences be unquiet many times, to think that God will search them out, they shall not be judged by their consciences altogether, but the Lord shall judge them! As *Paul* did not only set down a comfort against the censures of the *Corinthians*, but against his own conscience, *I am not my own Judge*. Many times conscience may be abused and cry out, there is nothing good, nothing sounds no true good in my soul. Now a man should say I must not judge my selfe, but the Lord must judge me, and search me out; so that this is a great comfort to the people of God, that God will search every man.

Thirdly: This may stir us up to be able to stand out Gods search, when he shall come and search.

First, That we may be able to stand when offences come. When offences come, the Lord searcheth whether people love themselves, or love his commandements, and love his servants; there be such horrible offences sometimes, that if he doe not love God indeed, he will stumble; the commandements of God, and his pure worship and service may be so derided and opposed, a man may be offended at it that professed it before, if he love it not indeed, therefore *Matth. 18. 10.* our Saviour saith, *Woe to the World, because of offences.* As if he had said, when offences shall come, they shall discover thousands in the world to be naught: woe to the world when they come, for these be searching things; therefore let us labour when offences come, that we may not be offended, as *Christ* saith *Matth. 11. 5.* *Blessed is the man that is not offended in me.* That man is a blessed man, that when all offences arise, nothing can make him offended at *Jesus Christ*: This doth plainly shew that a man hath the grace of God in him, when nothing can offend him, not the means of *Christ* in the world in his members, not the crosse that doth accompany Religion, not the multitudes of evil men, not persecutions, revilings, nick-names, poverty, and disgrace, nothing in the world can offend him, but he will love God, and feare him, and keep close to his commandements; this is a sign we shall stand when God searcheth us.

Again. Let us be able to stand out against afflictions and persecutions; these search men: as it is said of *Joseph*, when he was laid in prison because he would not yield to his Mistress, the Text saith, *The word of the Lord tried him*, *Psalm. 105.* If he had not been sincere, when he saw how the times went, he would have been afraid, and yielded to the temptation; but the Word of the Lord tried him, and he was found to be sincere and godly indeed. So when God afflicted *Job*, *Job 10.* he saith, *Thou searchest for my sins.* When God afflicts us, or persecutes us, or suffers any evil to fall upon us, then he searcheth us, and then if we be hypocrites, and have onely a forme of godliness, and are not found at the bottom, then God will finde it out, it will appear, when crosses and afflictions come, it will lay a man open; therefore let us be able to stand in afflictions to be dead to the world and worldly things, to be able to deny our lives and livings, and forgoe all the world rather than any of Gods commandements, that when we come to be tried, we may be found to have faith more precious then gold.

Third-

Thirdly, Labour to stand in time of difficult commandments: sometimes God calls a man to difficult commandments, that he cannot doe except he cut off his right hand, and pull out his right eye, except he will lose his life, except he will be driven up and down like a vagrant Traitor, and cast into prison: sometimes may be God puts a man upon commandments that he must lose all that he hath if he doth them. Now know, God comes to search whether we love him best, whether we will rather obey him or the world, whether we love profits, or credit, or any thing more than him. So when the young man in the Gospel made as if he were well-minded to enter into eternal life, he was an observer of the commandments of God: Now when Christ would search him he doth it with a difficult commandment; the man was rich, and he bids him goe and sell and give it to the poore; this was a very difficult commandment, and this discovered him to be a very wretch, he was not able to doe it, nay he went away sorrowful; this commandment could not sink down into his heart: It is to many times, the Lord puts a man upon difficult commandments; such commandments, that if he doe them, the world will think him mad; such commandments, that if he doe them, he must part with his living, and all that he hath. Now if we be not able to doe this, we shall be discovered not to be good.

Lastly, Let us be able to stand out against judgement, for then God searcheth people most of all: there may be something left after all the other searchings; a man hath stood out persecutions, and yet hath turned Apostate; but when the pangs of death, and the day of Judgment comes, nothing shall be hid then: therefore let us labour to stand then, when the King of terrors shall appeare before us; nay, when the Judge of quick and dead shall stand before us.

The last Use is for exhortation. Will God search us out? then we should search our selves what our works are, whether good or evil; as the Apostle saith, 2 Cor. 13. 5. *Examine your selves whether you be in the faith.*

First, Consider, we can never repent of what is amiss in our selves, or in our works, except we search our selves. *Let us search our selves, and turne unto the Lord,* Lam. 1. 43. If there be hypocrisie or hollow-heartednesse in us, if we doe not search it out, we cannot bewaile it, and shake it off.

Secondly, Consider it is a character and mark of the childe of God that he doth desire, and is one that doth search himselfe; nay, he doth not onely use all the meanes he can to doe it, but he doth cry and groan to God to help him: as David saith, Psalm 139. 23. *Search me, O Lord, &c.* As who should say, Lord, help me to search my heart: I have looked into it, and turned it topy turne, and I cannot finde but I am upright, but I feare my selfe still; O help me; if there be any way of wickednesse in me, shew it me. A childe of God is one that doth indeed desire to know himself, and to know the worst of himself.

Thirdly, Consider, if we doe not search our selves, it will be the worse for us: for God will search us; and if we doe search our selves, we shall scape well when he comes to search us; but if we neglect this duty, what saith Job, Chap. 13. 12. So I may say, Is it good that God should search us out? is it good for us to leave all this work to him? to neglect our own soules, to lay aside our lives, and consciences, and bosomes, and never to sanctifie them from day to day, never to enquire into our own bosomes, that we may reforme our selves, but leave all to God to search us? doe you think this will doe well, saith Job? Then when afflictions, and death, and judgement shall come, that

that then God should search you, and lay before you your works; therefore as you desire when God shall search you you may be found upright, be careful to search your selves.



FINIS.





2 TIM. 1. 9.

Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.



IN this verse the Apostle declares what God hath done for him and for *Timothy*, he hath saved us, that is, he hath redeemed us with the blood of his Son, and freed us from sin and from Satan, and from hell, and hath given us title to eternal life, he hath saved us.

2. He hath called us, that is, he hath given us a pledge of this, that we shall be saved, that we shall certainly have salvation compleatly and fully, for he hath called us. Now he illustrates this two wayes;

The reasons of Gods mercies to Paul and Timothy.

first, by shewing what kinde of calling it is which he here means, and that is an holy calling, he hath called us with an holy calling, and then, 2ly. By shewing the reason why God would do these things for him and for *Timothy*, these are great things, what to save them, and make them heirs of his Kingdome, and to call them to the fellowship of Jesus Christ, and give them interest in all Gods goodness and mercy? what should be the reason that should move God to do so much for *Paul*, and for *Timothy*? he doth here expresse this three wayes.

First, by removing all false causes, not according to our works; as who should say, it is not for any thing in us, there was nothing in us that moved God to do this.

The removing of false causes.

2ly. He layes down the true cause of it, in the next words, but according to his own purpose and grace; that is, he hath done it freely, out of his own mercy, and love, and according to his own purpose.

The true cause of it.

Lastly. He proves this, and that by three arguments, that this must be the cause and no other: the first is this, it was a gift that was given us, therefore it must needs be free. 2ly. It was given in Jesus Christ, as who should say, he did not look at any thing in us; there was nothing in us that was in his eyes, no it was meerly for the merits of the Lord Jesus Christ. Lastly. Another argument is taken from the time when, and that is from all eternity, before the world began.

Proved by three arguments.

The point that I will handle out of these words, is this; that it is an excellent thing for a man to be able to say, that God hath effectually called him, the Apostle here speaks it, as a great comfort to his soul and the soul of *Timothy*, and as a pledge of Gods everlasting love and salvation to them both, that the Lord had called them, and had been pleased to take them out of the world, and to make them partakers of his Kingdome and glory.

Doctrine:

For the opening of the point. Now for the opening of the point, I will here first shew you what kinde of calling it is that is here spoken of, and it is not that calling whereby God doth call people to an office, as of a Magistrate or a Minister, but he speaks of a general calling, of a calling out of the Kingdome of sinne and Satan, into the Kingdome of his dear Son, to be made partakers of eternal communion with himself. 2ly. It is not an outward call, whereby wicked men that go on in their sins are called, for so a reprobate may be called, he may be called out of his own sinful courses, and wretched estate and condition, to the participation of Jesus Christ, thus every man is called, all men are called by Gods Ministers, as *Mat. 22. 9.* the King sent out his servants, to bid all that they found to the marriage.

How a reprobate may be called.

Secondly, A reprobate may be called inwardly by Gods Spirit, I mean the Spirit of God may go along with Gods Ministers, to strive and wrestle with the soul and conscience of a man that remains in his sins. *Prov. 1. 24. because I called, and ye refused, therefore will I laugh at your destruction, and mocke when your fear cometh.*

How a wicked man may be called.

Thirdly, A wicked man may be called, not only with an outward call of the Minister, and with an inward call of the Spirit, but with some efficacy it may go a great way, so far forth as to make a man come in some kinde, as it was with the man, *Mat. 22. 12. He was called together with the rest to come to the wedding and he came, but he came without a wedding garment,* now none of these callings are meant here, for in this sence, *many are called, but few are chosen,* *Mat. 22. 14.* But the calling here meant, is a different calling from them, and that in three things.

A calling to Gods purposes.

First, It is a call according to Gods own purpose, when God calls a man, and hath a purpose to make a man come in deed, and to come home, this is the calling here spoken of, *Rom. 8. 28. We know that all things worke together for the best to Gods children that are called according to his purpose,* as God calls them, so he doth purpose to make them come to himself, and make them partakers of everlasting mercy; God hath no such purpose when he calls the reprobate, he hath a purpose indeed to do them good, if it be not through their own default; but yet notwithstanding he hath no such purpose, and absolute intention to do them good, he hath no such purpose to bring them to his Kingdome, and carry them quite through in the business.

How one calling differs from another.

Secondly, This is a secret in Gods own bosome, and that is another difference, wherein this calling differs from the other; it is such a calling wherein God puts forth his power, and the greatness of his power too; God called the light and it came, God called the Heavens and they came, when as they were not, God calling of them they were made to come: so when God doth call a man by his Spirit, he calls a man powerfully, he doth powre in divine instincts of grace and faith, and all other holy vertues, whereby the soul is made able to come to God; the Lord gives the heart a kinde of touch, that being touched by his Spirit, it must, and shall, and will know God in Jesus Christ, it puts in divine things into the soul, whereby the soul must needs know him, and come to him, and be reconciled to him, *1 Joh. 3. 9.* he puts his own seed into him, *he that is borne of God sinneth not,* for the seed of God remaineth in him; the Lord puts an holy kinde of ointment upon his eyes, and makes him see, and that abides in him, *1 Joh. 2. 27. The holy anoynting which ye have received abideth in you.*

Gods call is an effectual call.

Thirdly, It is a continual call, it is not a call and so away, a call for a year and so an end, but it is a continual call; he never leaves calling of him, till he comes home to him, as *1 Thes. 5. 24. Faithful is he that hath called you, who will also do it,* as who should say, he hath called you, and doth call you, and he is faithful, and will do it; he hath called you heretofore, and made you come to him in truth and sincerity; and he will still continue his call, he will

will still do it more and more, the Lord draws his people nearer and nearer to himself.

Now I will prove the Doctrine by divers particulars.

First, Because, a man then may be able to look back upon all his life, even from his cradle to this day; even before his call, and see Gods love to him as *Paul*, Then a man may reflect on his life past. though he could not see it before, yet when God had effectually called him, he is able to look back upon all his former time and space he had lived, even from his mothers womb, *Gal. 1. 15. Who hath seperated me (saith he) from my mothers wombe, and called me by his grace,* and so it was with *David*, *I have been cast upon thee, (saith he) even from my mothers belly,* *Psal. 22. 9, 10.* it is not likely, that *David* was converted then, but when God had effectually called him, then he was able to go back all along, even to his very infancy, and trace Gods goodness towards him in this and that, even to his very bringing him into the world.

Secondly, This interests a man in all the promises of God, *2 Pet. 1. 3. Who hath given unto us all things pertaining to life and godliness,* This interest a man in the through the knowledge of him, that hath called us to glory and vertue, if we know that God hath called us to glory and vertue, then we know that God hath given us all things that pertaine to life and godliness, to this life, and the life to come we know it; when God hath effectually called us, we know that all the promises belong unto us, as the Apostle speaks, *Acts 2. 39. For the promise is to you, and to your children, and to yours that are afar off, even as many as the Lord our God shall call,* look how many God calls, so many do the promises belong unto, all the promises of mercy and grace, and comfort, of strength and direction, and eternal redemption, the compleat working of it, all these promises from the first to the last, they all belong to a man, when God hath called him: when the Lord effectually calls a man, he takes him out of the world, to have fellowship with the Lord Jesus Christ; and in whatsoever he hath done, or suffered, or purchased for his people.

Thirdly, It doth sweeten all Gods promises to a man? what is the reason we can hear such admirable things out of the Word, and yet they affect people generally, for the most part no more then a dry chip, though they hear of the promises of God, what promises he hath made to his people, to their Prayers, to their hearing of the Word, to their receiving of the Sacrament; what promises he hath made in adversity, and prosperity, in sickness, and in health, in life, and death, when they sin through frailty, what promises they have to help them up againe when they are to do any thing, what promises to assist them, and go along with them, when they are called to any employment, what promises to sustaine them, and bear them out; I say though all these things be delivered to people, things that were sweeter to *David*, *then the honey, and the hony combe,* *Psal. 119. 103.* Yet generally, people are not affected with these things; the reason is, because they are not able to say, that God hath effectually called them, therefore when they heare such things, the heart cannot lay hold upon them, they think with *Francis Spera*, *I have no part in these things*, they think 'tis true, they are so to Gods people, but they think there is little comfort, little sweetness in them, because they cannot say, that they are effectually called of God.

Fourthly, If a man be effectually called, this helps a man to pray, *Psal. 119. 94. I am thine save me,* when *David* was able to say, *thou hast called me to be one of thine*, then he was able to pray to God, *Lord save me, Lord help me,* It helps him to *I am thine, thou art my God;* when he was able to say, that he had interest in prayer, and propriety in God; this did exceedingly help him, and encourage him with boldness in prayer; but when a man questions his effectual calling, every petition a man puts up, it is choaked, a man cannot pray to God, but he is beaten off, there is no strength in such a prayer, as soon as ever *Paul* was converted,

verted, saith God to *Ananias*, *behold now he prayes*, Act. 9. 11. *Paul* had prayed a thousand times before, no man in *Judea* prayed more then he, but God took no notice of his prayers; but when God had effectually called him by his grace, now the Lord took notice of his prayers, and observed them, and heard them, and regarded them, and inclined his ear to them, *behold now he prayes*.

Knowledge of
our effectual
calling, a help
to good acti-
ons.

Fifthly, This is a great encouragement to all goodness in outward things, it is a great encouragement to a man to take them in hand, when he seeth he hath a calling thereunto; *Gideon* was very earnest with the Angel, that he might see he had a calling to that he was to go about, *Judg.* 6. 11. So it is in this divine calling, it is a great encouragement, when a man can see that he is called; true it is, that every man is called, but I speak not of the general calling, but of the effectual call, when a man can see that he is effectually called of God; this helps a man in all good actions, then a man may go to God, as to a Father; he may go to the Sacrament as the seale of his righteousness and faith; then a man may take Gods name into his mouth, God challengeth the wicked for doing of it without his call, *Psal.* 50. 16. *What hast thou to do, to take my name into thy mouth, seeing thou hatest to be reformed?* now a man may take up the profession of religion, and hold forth the name of the Lord Jesus Christ, as *Paul* saith to *Timothy*, *fight the good fight of faith, lay hold on eternal life*; now marke the encouragement, *whereunto thou art also called*, 1 Tim. 6. 12.

A foundation
of godlinesse.

Sixthly, It is an excellent ground of a godly life, when a man can say he is effectually called of God, that man hath laid a good foundation to be a godly man, he hath laid it low, he hath built it upon such a ground, that can never be shaken, nor removed; he that builds upon this foundation, shall never be removed. What is the reason why so many thousands undertake to be godly, and are never able to carry it through; others go about it, and through the mercy of God are carried through stich with it? the reason is, because those that are effectually called of God, they have a good foundation, they go upon the right ground, as the Apostle *Peter* exhorting Christians to holiness, and sanctity, and righteousness of conversation, *be ye holy in all manner of conversation*; he doth presently lay down the ground, whereupon he exhorts them, *whereunto you are called*, saith he, 1 Pet. 1. 15. so 1 Pet. 2. 9 saith he, *ye are a chosen generation, a royal Priesthood, an holy nation, &c. that you should shew forth the praises of him that hath called you out of the darknesse, into his marvellous light*.

A help against
falling.

In the last place, this is the best means to help a man up againe; suppose a man have fallen, as the best of all Gods Saints and Children may fall, and fall fowly; but when a man is effectually called of God, this doth help a man up againe, as it was with *David*, *Psal.* 51. 14. *Deliver me from blood-guiltinesse, O God of my salvation, &c.* he being able to say, that the Lord was the God of his Salvation, this made him to get up againe; as who should say, Lord I have committed murther, I am guilty of innocent blood, yet Lord thou hast called me by thy grace, to be a God unto me, thou art the God of my salvation; I beseech thee purge me from my filthiness, and cleanse me from my sins: whereas there be thousands, when they have committed murther, it breaks their necks, they never get up againe, they are never able to finde repentance, and a broken heart, and to obtaine favour of the Lord, that the sin be not laid to their charge; but *David*, though he had such a heavy fall, and though it burst his bones, and put him to much grief, yet he got up againe, because God had effectually called him.

Reas. 1.

It is an argu-
ment of his e-
lection.

The first reason of the point is this, because effectual calling is an evident argument of a mans election unto life, it is that which flows from election to life, as *Rom.* 8. 30. *Whom he hath predestinated, those hath he called, &c.* as who should say, them, and none but them, this is the lowest linke of that golden chaine,

chaine, if a man can but once finde that he is effectually called of God, he hath a part of that chaine, whereof one end is eternal predestination to life, and the other is eternal glory; now he knows that all the whole chaine of mercy, from first to last, from eternity to eternity; all belongs to him, when he finds himself to be effectually called.

Secondly, This effectual calling, is a sure and certaine pledge, that a man shall have all Gods acts of mercy, when God effectually calls a man, he doth this for him, not only as that particular mercy, but as a pledge of all after mercies, as it was with the delivering of the people of *Israel* out of *Egypt*; he did not this onely as a particular mercy, but as a pledge of future mercies for time to come; therefore whensoever the Lord would assure the people that he would shew them mercy, and do them good; many times this is set down, *I have brought thee out of the Land of Egypt, open thy mouth wide, and I will fill it*, *Plal. 81. 10.* Nay, when they pleaded for mercy, they pleaded this as a pledge, that God would shew them mercy, *Neh. 1. 10, 11.* Now these are thy servants, which thou hast redeemed by thy great power, we beseech thee let thine ear be attentive to our supplication. So it is with effectual calling, it is an evident pledge, and sure token, that God will shew a man all his other mercies, when a man is once effectually called, though he hath all yet to do, all the whole business; yet to wade through, it may be he hath abundance of estates and conditions to fall into before he dye: why? now he hath the whole compasse of Gods mercy to carry him along in it, God hath given him a pledge of it, and he may say to God, Lord thou hast effectually called me by thy grace, I beseech thee to justify me, I beseech thee to sanctifie me and help me by thy grace to pray, and to go on through the several passages of this life, to bear afflictions, to humble me in prosperity, and to stand upon my guard, in sickness, Lord sustaine me, and in troubles and afflictions Lord give me patience; thou hast called me, and I have the pledge, therefore I beseech thee do this for me, as *Paul* saith, *1 Cor. 1. 9.* God is faithful, who hath called you to the fellowship of his Son *Jesus Christ*; as who should say, when God called you to the fellowship of *Jesus Christ*, he did not this as a particular mercy to you onely, but as a sure pledge that he would shew you all other mercies; and assure your selves, he will be faithful, and make good all these mercies to you; go on with faith and assurance, and courage, for God will be faithful as the Apostle *Peter* saith, *1 Pet. 5. 10.* marke how he pleads, that God would be pleased to give them grace; the God of all grace that hath called you, he make you perfect, establish, and settle you; he that hath called you settle you, he that hath given you a pledge, he that hath vouchsafed you a pawne, he will make it good, he will strengthen you, and enable you, and carry you through, from the beginning to the end.

It's a sure pledge.

Use 1. Then certainly the thing is a possible thing, a man may be able to say so, it is a thing may be known; effectual calling, whosoever is partaker of it, that man may know he hath it, though it be such a great jewel, such an admirable thing, and happy is that man that ever he was borne when he seeth it, yet it is such a thing you may come to see and know; every man may know what estate he is in, whether he be good or bad, the conscience doth not onely excuse in good actions, but also in a good estate, *preserve my soul, for I am holy*, saith *David*, *Plal. 86. 2.* his conscience did not excuse him onely in that he had done holy duties, but in that he was an holy man, his conscience could witness with him, that he was an holy man: and on the other side, the conscience doth not onely accuse in evil actions, but also in an evil estate, *I and my people are wicked* saith *Pharoh*, *Exod. 9.* his conscience did not onely accuse him, that he did evil actions, but that he was in an evil estate; not onely that he had done a wicked thing, but was a wicked man: and the reason of this is, because how else should a man be commanded to shun a bad, and follow a

Use 1.

good estate, if it were not discernable who are in a good and bad estate, as we see we are called to avoid the one, and follow hard after the other, therefore it is a thing that may be attained to; nay it is not only a thing that may be attained unto, but the children of God are wont to know it, as *Paul* here to *Timothy*, he hath called us; we are able to speak it, our consciences choake us not in speaking of it; nay the doubtfullest man that ever was, was *Heman*, *Psal.* 88. 1. *O Lord God of my salvation, I have cryed night and day unto thee?* as who should say, I am very much bewildered, and much to seek, and lost in doubts and fears, marvelously oppressed and overwhelmed; yet this I can say, thou art my God, the God of my salvation; thou hast effectually called me to partake of thy mercy, and I have relation to that thou hast given me union with thee, *thou art the God of my salvation*; and so it was with *David*, when he was at his worst, *hath God forgotten to be gracious? will he cast off for ever, &c?* *Psal.* 77. though he had named all their grievous passages, of feare and despair as a man would think, yet at the self same time, *ver.* 5. *I have considered the dayes of old*, he was able to lay hold upon this certainty, I have been called, such a time the Lord was gracious and merciful unto me, I have believed, I have tasted of Gods goodness, and partake of his mercy, and known the forgiveness of my sinnes, he looked unto the dayes of old, he could not deny it, though he were now miserably put to it, he could not deny this, but in the dayes of old, God had been his God, and he his servant: and so *Jonah*, when he was dejected, and cast down, and seemed to be in the belly of hell, *Lord* (saith he) *I am cast out of thy sight*, as if he had been cast off, and quite at a losse, yet at the selfe same time, (saith he) *I will look towards thy holy Temple*, *Jon.* 2.4. as who should say, I cannot deny, but thou hast effectually called me; I have looked to thy Temple heretofore, I have looked to Christ, and rested upon thee for eternal life, and for mercy, and thou art my refuge, therefore I will look againe to thee. So *Joh.* 14. 5, 6, 7. *Thomas* he speaks as if he had not known Christ, *Thomas* (saith he) *ver.* 7. thou dost know me, nay when he made a vow, that he would not believe, except he saw the print of the nailes, yet this was but in a fit, for within a little space, (he saith) *my Lord, and my God*, *Joh.* 20.

I will prove this by reason, that a man that is quite to seek; that a man that is not able to speak with any certainty, he hath not a jot of faith in this point to believe that he is the Lords, for that man walks in darknes, our Saviour makes it a brand of a man that walks in darknes, that knoweth not whether he goeth, *Joh.* 12. 35. *He that walks in darknes knoweth not whether he goeth*, whither to heaven or to hell, whither he goes right or wrong, to Christ or not; it is a shrood signe, that that man is in a bad estate, that God never yet took him out of the world, to the fellowship of Jesus Christ.

The spirit
makes known
the things of
God.

The first reason is, because it is the office of the Spirit to make known to a man, the things given him of God, *1 Cor.* 2. 12. now saith he, *we have received the Spirit*, not of the world, but the Spirit of God, that we might know the things; that are freely given to us of God, as who should say, as God hath given us such and such things: So we have the Spirit of God, that can tell us the things that God hath freely given us, when God hath given a man effectual calling, it is a free gift, and then it is the Spirits office to let a man know it, and the Spirit will do his office; nay, when God effectually calls a man by his Spirit, the Spirit saith to a man, as the disciples of Christ said to the man that was brought to Christ, *Matth.* 10. 40. *Be of good cheare; he calls thee*, so when God effectually calls a man, the Spirit saith, *arise, be of good cheare, the Lord calls thee*; the Lord of heaven and earth, gives thee a gracious call to come to his heavenly Kingdome, to believe in his name, and to rest upon him for Salvation, and for every needful thing, *for this life, and the life to come*: the Spirit whereby a man is called, doth speak *internum verbum*, (as Divines speak)

speech) an inward word, which the soul hears, as well as the outward ear hears the external word; our Saviour sheweth this, *Joh. 6.45. he that hath heard and learned of the Father (saith he) cometh unto me*; when a man is effectually called to come unto Christ, he hears of the Father; there is a word that the Father speaks, not onely the word of the Minister, but an inward word, and that man hears a word from the Father, and how can it be but a man may know it, when he hears it? for there is a word, and an audible word, a word whereby the Lord of glory speaks to a man, when he effectually calls him to come out of his sins.

Secondly, Because a man that is effectually called of God, he is commanded by God to make his calling and election sure; as we may see, *2 Pet. 1.10.* as who should say, you may make it sure; 'tis true, in legal precepts, this doth not follow; that if so be God bid a man to do it, therefore it is possible to do it; for the law commands things, not possible to be done, by reason of the weakness of the flesh, but this is an evangelical precept; now when a man is effectually called of God, and is commanded to make his calling sure, he may do it, the thing is possible and it may be performed, and it is a mans own fault if he do it not; if a man that is effectually called of God, do not know it, it is his own fault, and negligence, and carelesness; when God bids his people that are called, make their calling sure, it implyeth, they may do it; the Lord lays no impossibility upon his own servants, that he hath called to his Kingdome and glory, but together with his precepts, he sheweth them, where grace is, and the throne of grace is open for them; and they have an interest in God that quickens the dead, and have an open highway to the throne of grace to have any thing that they are required to do.

How to make
our calling and
election sure.

Thirdly, Because the knowledge of our effectual calling, is the ground of Of the know-
thanksgiving for it God requires, that they that are effectually called to have ledge of our ef-
such mercies, should be thankful to God for it? now how can a man be fectual calling.
thankful for that which he is ignorant of, whether he have it or no? that is but a mockery, as carnal people in their thanks, will put in things they know not, we returne unto thee O Lord, all possible praise and thanks, for election, vocation, justification, &c. Carnal people put these things into their graces, blessing God for these things; now if a man come to them, do you know that you are elected, and called, and justified, and have a true ground and hope of glory? nay, that we cannot tell say they, this is a foolish thanksgiving, this is to make a mock of God, and to lie before him; the Lord will have no such thanks, but sing praises with understanding, as the Scripture speaks, he will have real, and reasonable service; now unlesse a man know this, he cannot be thankful to God aright. The Apostle willing the *Corinthians* to be thankful for their calling, the poore *Corinthians* that were despised, and ignoble and mean, and of the lower rank of all the Town, he wisheth them to glory in Gods goodness, and in nothing of their own; how doth he urge it? you know your calling, not many wise men after the flesh, not many noble, &c. but God hath chosen the foolish things of the world to confound the wise, &c. *1 Cor. 1.26.* you see it, many there are that God hath called among you, and you see what manner of persons they are, it is palpable, and you cannot deny it, therefore I would not have you glory in your selves, but in God, so *Col. 1.12, 13.* giving thanks unto God the Father (saith he) that hath made us meete to be partakers of the inheritance of the Saints, who hath delivered us from the power of darkness, and hath translated us into the Kingdom of his dear Son; the Lord expects thanks for this effectual calling, when God hath delivered us from the power of darkness, and translated us into the Kingdome of his dear Son; that is, when he hath effectually called us, we should give thanks to God for it; now how can we give thanks to God for it, when we are uncertain and ignorant of it? surely the Spirit of Christ, and the Lord Jesus Christ loveth the glory of God, and that

that God should have praise from his people for every mercy; therefore without doubt they may come to know it, because otherwise God should require that of them, which they are not able to performe.

Why the word
of God is writ-
ten to us.

Fourthly, Because this is the very end of the word of God, it is one of the ends why the word of God is written to us: indeed there are other ends besides this, it is to convert, to strengthen, to direct, to comfort, to counsel, it is to build up, and to pull down; the end of the word is to pull, and hew some down to be cast into the fire; but one end is to acquaint the people of God with the mercies of God, and with graces, and mercies, and kindnesses, he hath laid up for them in Jesus Christ, and how they are called to these things; this is one end of the word, that they may know these things that God hath vouchsafed, 1 *Joh. 5. 13. These things have I written unto you, that believe on the name of the Son of God, that ye may know that ye have eternal life, &c.* I have written to you that do believe, to you that are effectually called, that you may know that you have eternal life; you have it, but I would faine have you know that you have it: Now the Word is a sure Word that will not faile us.

The soul hath
the power of
reflection.

Fifthly, Because the soul of a man, it hath the power of reflection in it, and it is able to reflect upon it self, and know what it self doth, and what it self hath; the soul of a man is a reflective being, and reflects upon its own bosom, whereby it is privy to what it thinks, and what it saith, and what passages there be therein, 1 *Cor. 2. 11. What man (saith he) knoweth the things of a man, but the spirit of a man?* the spirit of a man that is in him, knows the things that be in a man, it is privy to its own affaires, as it is with wickedness, so it is with good actions and thoughts: now for wicked courses, we see that the conscience is privy to what sins and corruptions are in a man, as Solomon told Shimei, *thou knowest all the wickedness which thy heart is privy to, that thou didst to David my Father; thou knowest it, thy heart is privy to it, thou canst reflect upon thine own bosome, and canst tell what wretched speeches thou didst speak, thou art able to utter them in order, as thou art privy to it, as Solomon saith, Eccl. 7. 22. oftentimes thine own heart knoweth, that thou thy self likewise hast cursed others; he speaks of one that hath cursed, thy own heart knows that thou hast done it saith he; so it is in good actions, and things that are in a man, a mans heart is privy to it; if a man obey the call of God, how can a man do it, but he must know that he is effectually called? If a man do mourn for his sins, and grieve for his iniquities, the heart knows its own bitterness, it is able to reflect upon what it self doth; so if a man do desire grace, and hunger and thirst after righteousness, and pant after the living God, he is able to say I do this, *Psal. 42. 1. As the hart pants after the rivers of water, so doth my soul pant after thee O G*; his own heart shall be able to reflect upon it, if thou humble thy soul; and set thy self to prayer, and approve thy self to God from day to day, look into thy bosom, and there thou mayst see it.*

Obj.

But it may be objected then, *how is it that those that are effectually called, are very doubtful, and have many questions, and are uncertaine whether they are called or no?* if it be so; how come these doubts, and troubles, and perplexities that are in the minds of good people that are effectually called of God, and we find by experience that they were effectually called?

Ans.

I answer, first we must know, that though the knowledge of a mans calling may be had, yet it is had by degrees, it is a gradual knowledge; a man cannot know it all at first dash, God doth not manifest his favour and love all at once to his people; and when he gives it, he doth not presently tell a man what he gives him, though there be wayes for him to know it, and find it out; yet the Lord doth not open himself to his people all at the first; nay, he doth not so to his own Son Christ Jesus, in respect of his humanity, as he grew in stature

nature and wisdom, so he grew in favour with God, *Luk. 2. 52.* The divine nature manifested it self more and more to his humane; so God doth manifest his favour and love; and openeth himself to his people more and more; according as they grow in goodness, they grow in this knowledge; as they are more and more pure in heart; the more do they see God; and Gods goodness to them, and what God hath done for them; this knowledge, though it be to be had, yet it is to be had by degrees, and the people of God have it not all in one degree; some have it in a higher degree, and some in a lower; but every man hath some of this knowledge that he is called of God; it is impossible that a man should be effectually called, and be wholly, and totally ignorant of it.

Secondly, As this knowledge is gradual so it is experimental; a man knows that he is called by experience; chiefly and mainly; as when a man knows by experience, that he comes to God and draws near to God; and that he doth abstract himself from the world, and worldly wayes and practises, and layes aside more and more the carnal wayes of men; and doth approach nearer and nearer unto the things of God in Christ: if a man hath experience of these things, he comes now to say God hath effectually called me, and hath been pleased to do me good; when he finds this by experience, that these things are wrought in him, then he can conclude this: at the first he was like a man in a vision, he could hardly believe that God had effectually called him; as it was with *Peter*, when the Angel delivered him out of prison, he was as one that had seen a vision, he had not thought it had been a real thing, he could not tell what to make of it, *Act. 12. 11.* but when he came to himself, now saith he *I know of a surety that the Lord hath sent his Angel, and delivered me out of prison.* At first, he could not tell what to make of it, but afterwards, when he saw he was in the streets, and that the iron gate opened to him of its own accord; now saith he, *I know of a surety, that the Lord hath sent his Angel, and delivered me.* So it is with the people of God; at first, when they hear something from the Father, they know not what to make of this call at the first; but afterwards, when they come to see this lust, and that lust fall off; and these and these heavenly works in their souls; they now know of a surety that God hath sent his Spirit into their souls, and delivered them from sins, and Satan, and hell, and damnation, &c. At first they were like dreamers, they were not able to say, whether they were called or no; as the children of *Israel*, when they were delivered out of captivity, they could hardly believe it at first, *Psal. 126. 1.* When the Lord turned away the captivity of *Zion*, we were as those that dreamed, we could hardly perswade our selves, that God had delivered us out of captivity, with such a mercy, so great a favour, so unlikely, so improbable, it could never enter into their hearts almost; we were like those that dreamed; but when they saw they were in *Jerusalem*, and were helped, and assisted, and heard the Gentiles talke of it, and all the people runne up and down when they saw it was so, and had experience of it, then they saw God had done it indeed, and did believe it; so when a man is first effectually called to come out of his sins, the Lord knocks off his bolts, and plucks him out of the jaille of hell, and sets him as it were in *Jerusalem*, he is at first as a man that dreams, he can hardly believe it is so; as it was with *David*, when God called him to be King, he could hardly believe it, it could hardly enter into his heart, that he should be King over *Israel*, especially being dayly persecuted by *Saul*, and calamities heaping up themselves against him, he could not conclude it; but when the Lord had set him in his Kingdome, and given him victory over his enemies, now (saith he) *I know that the Lord saveth his anointed;* now he could speak it, and found it by experience, that the Lord had made him his anointed, and saved and delivered him from all his enemies, before he was ready to deny it, and say *Samuel* was a lyar, he had anointed him to be

The knowledge of effectual calling experimental.

The knowledge
of effectual call-
ing spiritual.

King, but I said in my heart all men are liars, but when he had experience of it, now (saith he) I know that the Lord hath saved his anointed.

Thirdly, As the knowledge of effectual calling is gradual and experimental, so likewise it is very spiritual, it is a marvellous spiritual work, and therefore no marvel though it be something insensible; indeed there be things in it, which are very sensible and conspicuous as may be, a reprobate may be galled at a Sermon, he may have his eyes broad open to see his sins and iniquities, and may be wonderfully wrought upon, and may have the sensible work of vocation, by the very Spirit of God; but the very specificalness of it, whereby this effectual calling doth differ from all other callings; this is a marvellous Spiritual thing, and therefore no wonder that it is insensible sometimes, and many of the people of God, feare they have it not; these things may be done in the soul of a man, and a man not know it, and yet it may seem strange, that the eyes of the blind should be opened, and the feet of the lame should walk, and the dead should be raised, and the devils should be cast out! it is strange I say, that these things should be done in a mans soul, and yet the man in whose soul they are done, should be ignorant of them; it is a strange thing, but the works of the Spirit are wonderful secret, the actions of the Spirit are very invifible; when a man humbles himself, and prayes, and mournes, these are sensible, he knows what they are; many talke of hunger, and thirst, and reformation, &c. But to see the saving, sanctifying, gracious work of God in these things, that is a marvelous hard thing to find this, and it is very spiritual, as Solomon saith, *Eccl. 11. 5. As thou knowest not the way of the Spirit, nor how the bones grow in the womb of a woman that is with child; even so thou knowest not the works of God, who maketh all!* if it be so in natural things, that we know not how the bones of the child grow in the womb, much lesse these things of the Spirit, so our Saviour Christ saith, *Joh. 3. 8. The wind bloweth where it listeth, and thou knowest not whence it cometh, nor whither it goeth; even so is every one that is borne of the Spirit; that is, every one that is effectually called of God, for regeneration is a part of this effectual calling; to be effectually called of God, it is the blowing of the wind, a man knows not whence it cometh nor whither it goeth; there is a world of ignorance about the wind, so there is about the workings of Gods holy and heavenly Spirit; when our Saviour was a working of regeneration in Nicodemus, his heart was at the same time, saying, *how can these things be?* Christ was working these things in his heart, and the very same time when he was questioning, *how can these things be?* So Gideon at the very same time when God said unto him, *the Lord is with thee, thou mighty man of valour*, *Judg. 6. 14, 5.* Gideon was doubting that the Lord was not with him, and that he had no might nor strength, as our Saviour said of the seed that was sown in the ground, *Mark. 4. 26.* As if a man should cast seed into the ground, and sleep night and day, and the seed springeth up and grows, he knows not how: so saith he is the Kingdome of God, and as our Saviour saith, *so it shall be at the last day, when Christ shall say come ye blessed of my Father, in whose Kingdome prepared for you, for I was hungry, and ye fed me, &c.* But marke at the very same time, the righteous that did all this, and our Saviour Christ did witness to their faces that they had done it, the righteous shall answer, *when saw we thee hungry and fed thee? &c.* They hardly knew they had done these things, the actions themselves they could not but know of; they knew they had fed and cloathed the poore children of God, but that they did it to Christ, for Christs sake, they could hardly see this; when did we see thee thus and thus, and did so and so? that they looked at Christ in this, they had hardly so good eyes, hardly so good a heart: so I might instance in more; I say the works of God, they are marvelous spiritual, and of a wonderful subtil substance; they may be wrought in the soul of a man, and yet a man may be something doubting, and questioning whether they be wrought in him
yea,*

yea, or no; nay, a man may be afraid they are not.

Fourthly, Another reason is, because the knowledge of a mans effectual calling may be very much hindered for a time, partly in regard of loathness of heart to leave some lust, though a mans heart may be subdued, and humbled for the maine; yet there may be a great deal of holding back; though a man cannot stand out in sin as the wicked do, yet there may be a great deal of backwardness, and unmortifiedness in the children of God, and conscience may see it; now when conscience seeth it, conscience will hide effectual calling from a man, and object; how can you say you are effectually called, when you are so borne down with such a lust; and hanker so much after it? *now if our own hearts condemn us, God is greater then our hearts, and shall condemn us? much more*; it is a pitiful thing, when a mans own heart shall condemn him, and his own conscience shall be questioning whether he be right or no: sometimes it falls out thus, even those that are called; yet in regard of unmortifiedness, there is such a deale of matter that the conscience hath to object, that a man cannot believe indeed, and soundly, that he is effectually called: for at first when Christ comes into the soul, before it hath gotten the mastery and victory, the Spirit doth work exceedingly in the dark, as when it works poverty of spirit, sorrow for sin, endeavour to leave all sin, hatred and detestation of a mans own wayes; loathing of a mans own self, shame, confusion before Gods footstoole; there is such a smoak in the soul, where the Spirit doth these, that a man cannot see them; as if a man be working in a smoaky house, though he work excellent things, a man can hardly perceive what he doth; so there is such a deal of smoak in the heart, such a deal of corruption stirring, that it hides the sight of the work of God from a man, yet the work of God goeth along, as suppose two armies in a field, and the battel be doubtful, the guns fly off, and the swords clatter, and the dust ariseth, and there is such a confusion, that neither themselves nor others, know which way the battel will go, but sometimes some fall on one side, and sometimes some on the other side; and if a man should stand on an hill, and see this battle, he cannot tell on which side it will be; sometimes he thinks it will be on this side, and by and by, it is turned on the other side; and so while it is doubtful, it cannot be determined and concluded on which side the victory will fall. So it is with the war between the flesh and the spirit, the war is very doubtful before the odds begin, for there is a great deal of evenness at first; nay, the Spirit seems to be the weaker side, and the flesh to be the stronger, and there are many falls and foiles given to the soul, and the flesh is too strong; afterwards, it begins to be something equal, and the battel to be poyzed; now while the battel is so doubtful, a man cannot tell on which side the victory will be; whether on the spirits side, or on the fleshes side; whether on graces side, or on sinnes side; but when the warfare is accomplished (I do not mean perfectly, for that will never be in this life) a man may then see on which side the victory will go; a man may see ten thousand corruptions lie dead, with their throats cut, and the Spirit standing triumphing and conquering more and more, we may now see which way the victory will go; the Spirit reigns, and grace reigns, and humility reigns, and heavenly mindedness reigns, and all the graces of Gods Spirit have dominion over the whole man.

Another reason, why the knowledge of effectual calling is hindered, is because of ignorance; a child is a man, though he doth not know it, so it is with a man that is a new beginner in Religion, he is a new man, though he doth not know it, he hath that in him, that let him have but time, let him but grow, he will quickly be able to look upon it, and be able to see what it is; so it is with the people of God, they are at first very ignorant what God hath given them, as the Apostle prayeth for the *Ephesians*, Eph. 1. 17. that God would let them be no longer children, but that God would open the eyes of their understanding.

The knowledge of our effectual calling, may be hindered by ignorance.

ing, that they might know what the hope of their calling was, that he would let them know what he had given them; they hardly knew what they had at the first, they had an effectual calling from God, and they had a thousand hopes; they might hope to be strengthened against corruptions, to be delivered in six troubles, and in heaven; they might hope when they died, to be translated into the Kingdome of immortality and glory for evermore: they had this hope, *nam* (saith he) *the Lord of heaven and earth, open the eyes of your understanding, that you may see the hope of your calling, and the exceeding riches of those things that God hath bestowed upon you.*

A young believer is ignorant of the voyce of the Spirit.

Againe they may be ignorant of the voyce of the Spirit, they do not understand the Spirits language, when a child of God is first effectually called, he comes into a new world, and meets with a new language, he is a *Barbarian* to it, and that is barbarous to him, he cannot understand the language of the Spirit; the Spirit speaks many comfortable things, and there are many works of the Spirit, whereby the Spirit doth speak to a man for his comfort and consolation; if he could take them as a man that comes into a strange Countrey, he lives a very uncomfortable life at first, he hears them speak, but he cannot understand them; they speak strange language, he cannot tell what to make of it; but the longer he is there, he comes to understand such a word, and then such a word, and it may be a sentence now and then; and so in the end, he understands them plainly: so at the first, when God calls his people into a new world, the Spirit speaks many things to them, but yet it is in an unknown tongue, it is gibberish to them, they cannot tell what to make of it, but when they come to understand the dialect, they come to rejoyce.

A child of God is ignorant of the work grace.

Againe, the children of God are ignorant of the work of grace, they think certainly, never could any of the children of God that were aright, be in that estate that I am, they never find their hearts so like a log in prayer; when I go to the Sacrament, sometimes I behave my self like a block, and cannot behave my self in any competent manner as I ought; certainly none of Gods people can be thus as I am; they are ignorant what may be in the people of God, what may stand with the truth of God, and so they question their estates and conditions out of ignorance; afterwards when they come to more experience, and finde the wayes of God in them, and come to have a knowledge of their owne corruptions, and of the goodnes of God in purging them out more and more, in the end they are able to speak it to Gods glory, and their own consolation.

How the knowledge of effectual calling may be hindered

Againe, the knowledge of a mans effectual calling may be hindered, by being unresolved of a mans Christian liberty, when there be Christian liberties that a man hath need of every day; and yet notwithstanding a man is not resolved upon it, many a man thinks verily, if he should finde any delight in the good creatures of God, if he should be merry or chearful at any time, if he should be talking of his calling in the world, and speak of it in his communication, and follow his calling diligently; if he should be angry, and let bitter words fly at any time, though his nature make him so; he thinks verily, and concludes that he hath no grace, he is a very worldly carnal man, he favours of these things here below, he favours of the creature, and he is carnally merry; though a man may take care for outward things moderately, and be chearful, & so for anger a man may be angry, be angry saith the Apostle *but sin not*; now if he be angry at any time, though the thing be lawful, and he hath Christian liberty in the thing, yet not knowing his Christian liberty, this doth exceedingly trouble a man many times, and makes him question his effectual calling; there be abundance of Christian liberties, that we have need of every day, and have need of the knowledge of, and when the soul and conscience doth not know his Christian liberty, (I do not speak of this in regard of the world, they had

had need have straight limitations & curbs, and we had need put in all the caveats that can be, for they are apt of their own accord to take too much elbow-room; every man is ready to stand upon his liberty, what he may lawfully do; but though wicked men damne their own soules in these things; yet it is fit the children of God should have their portion, and know it,) and the want of this knowledge hinders a man from the knowledge of the things given him of God.

Again, a man may be ignorant of the tenderness of Jesus Christ, and of the infinite bowels of the Sonne of God, and how chary he is over his people, and that he regards a graine of wheat, under an heap of chaffe: it is very probable, that the son of *Jeroboam* had a taint of the family he was taken from, which was marvelous foule; yet notwithstanding God takes notice of the good things that were in him, though in the Churches in the Revelation, foule and grievous things were found, yet the Lord notwithstanding takes notice of any thing that was good in them; if there be but a drop of true saving grace in the heart, God will take notice of it; though a man be but smoaking flax, God will be tender of it; now many a child of God doth not know the tender compassions of Jesus Christ, and that he will accept them notwithstanding a thousand weaknesses, and though they have but a little hold, and a little strength to put forth in the wayes of God, and they see how many thousand things they can say against themselves, when they see not the tender compassions of Jesus Christ, and what a tender Saviour he is, *the tender mercies of our God*, as it is, *Luke i.* This hinders them from the knowledge of that, which otherwise they might know.

A man may be ignorant of the tenderness of Jesus Christ.

Again, it may be hindered very much through melancholy, it is the very coach that the devil rides in, as Divines speak, it corrupts a mans imagination, and fills it with groundlesse fears, and doubts, and makes a man speak he knows not what, and he saith he doth not do those things he doth, when as those that stand by can see the contrary: this humour blinds a mans eyes, and presents he knows not what to a mans minde; as when *David* was in that passion, he cryed out, *I am cast off*, what is the matter? *Psal. 31. 10.* he was in a melancholy fit, *grief hath even wasted me*, he was even wasted and pined with grief, sorrow deadning his heart, and mouldring, and pining, and wasting of him; this made him speak words, that he would never have spoken at another time: the Apostle shews, that when a man is overmuch sad, and grieved, and dejected, and cast down, and lyeth moaping, and the devil hath a great deal of advantage by this: therefore he speaks to the *Corinths* to have a care of that poore man that had committed an horrible sinne, and it pleased God to humble him, he was excommunicated, and delivered over to Satan: now the *Corinths* were something harsh to this poore man, and were ready to trample upon him, and tread upon him, as if he were not humbled enough, *2 Cor. 2. 7.* O saith he, *forgive him, and comfort him, lest he be swallowed up of overmuch sorrow*; wherefore I beseech you confirme your love towards him, *lest Satan should get an advantage of us*, ver. 11. that was the reason why he would have him careful of this, *lest Satan should circumvent us*; the meaning is, *lest the devil should make us guilty of overwhelming a poor man*; and others by that example might do the like, and so the devil might have advantage in aftertimes.

It may be hindered through melancholy.

In the next place, it may be hindred by the unskillfulness of a Minister, many times those that are effectually called, may chance to lye a long time ignorant of Gods mercy, unacquainted with the work of grace which God hath begun in their soules, by the unskillfulness of the Minister: the Minister that should bind up those that God hath broken, may be like those that afflict him whom God hath smitten, *Psal. 109.* he doth not feed the lambs of Christ, and hold forth the grace of Jesus Christ; perhaps he may preach good truths, admirable

Grace may be hindred by the unskillfulness of a Minister.

mirable excellent passages, and yet *make those sad, whom God would not have made sad; and make those grieved, whom God would not have grieved, as the Lord complains, Ezek. 34. 4. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought againe that which was driven away, &c.*

A Minister
ought to preach
the word of
God in a right
manner.

A Minister though he preach the wayes of God, and Jesus Christ, and the promises of the Gospel, and eternal life; yet if he preach it not in a right manner, if he carry it not as he ought to do, *rightly dividing the word of life*, he may do a world of mischief, if a man preach hell and damnation, (indeed if a man be going on in his finnes, and be hardened in his wicked courtes, we are to preach hell and damnation to him) but if a man preach hell and damnation to a man that is sensible of his sins, and is of a tender conscience, and ready to think too hardly of his finnes; it is as if a man should take a beetle to kill a fly upon a mans forehead, to lay a heavy load upon those that are not able to beare it. Ministers may do a great deal of hurt, by preaching the law without distinguishing, and all exceptions being shewed, when he hath not a tender heart towards those whom God hath wounded, and doth not alwayes put in that that may do them good; when a Minister knows what it is, and hath gone through the pikes himself, he can the better stay up the souls of those that are dejected, and yet belong to Christ; therefore *David prayeth, give me the way of thy salvation, and then I shall teach sinners the way unto thee, Psal. 51. 12, 13.* as who should say, if I do not know what belongs to the comforts of the Spirit, if I have not waded through these things, and know not how they are given, and how they are taken, I shall never teach sinners the way unto thee, I shall never carry my self aright in that way; he that is a Surgeon, had not need to have a hard hand: so those that have a tender heart, and those that are truly broken for their sins, and are of a contrite spirit, a man had need deale gently with them, according to the estate and condition wherein they are: Ministers many times are too blame, in not preaching Christ aright, as they ought to do, and so may be a hinderance to the comfort of their people.

What a woeful thing is it when a man is not able to say thus, what labiriths, and meanders is such a soul in, and what heart aches, and terrible fears, and terrours, and afrightments, and quakings, and misgivings are they subject unto? they must needs be in a miserable, and pitiful case, for whether can they go? what can they hang upon to get comfort? and this is the case and condition of most of those that are among us, even of the best sort, though many of them have some good things in them; yet who almost comes to know that he is effectually called of God? these are declining times, and languishing dayes, and people are marvelously scattered for want of care and diligence, and watchfulness, and paines-taking in the wayes of God; there is a woeful deale of unsetling, and want of groundedness in a good estate, people are very much off, and all to pieces; and that you may see what a woeful thing this is, do but consider these particulars.

First, consci-
ence doth
accuse.

First, Your consciences cannot but accuse you, you cannot say Christ bare your sins, you know not whether you are in him or no; you know Christ bare the sins of his people, but whether he bare your sins or no that you cannot tell; all your sins and iniquities lie upon your consciences still, though you have been bewailing your sins and confessing of them, and craving forgiveness of them; yet all your actual sins they still ly upon your consciences: what your consciences could accuse you of formerly, they accuse you of still, such by-thoughts, such wandring prayers, such unprofitable hearing, *Paul could say, 1 Tim. 1. 15. This is a good saying, that Christ came into the world to save sinners, whereof I am chief;* you cannot say so, though you can say that of sinners you are the chief; yet that you have obtained mercy, your consciences will not let you

you say it, you question whether you ever had any mercy, or any hold of the mercy of God; therefore you must be like a dry leaf driven to and fro, or a reed shaken with the wind, and as weak as water, you are altogether unstable: what a miserable thing is this, that all a mans corruptions and miseries should lie upon a man, notwithstanding all his prayers, and asking forgiveness, and many tears and sighs, that they should yet lie upon him, as they do until a man knows that he is effectually called of God; all the guiltiness lieth upon his soul, he cannot say he hath obtained mercy of God, he is without God, and without Christ, and is yet in his sins for ought he knows.

Secondly, As your consciences must needs accuse you, so likewise you can have no joy in Jesus Christ, nor any of his promises, nor any of the gracious things in his Covenant, because you know not whether they belong to you or no; when a man knows not a thing, he cannot have any joy in any thing, as *Prov 27.1. Boast not thyself of to morrow, for thou knowest not what a day may bring forth*, a man cannot boast of that he knows not, can a man boast of to morrow? O I shall have a fine day to morrow, when he knows not whether he shall have a morrow or no; he may be dead by to morrow, or his house may be burnt over his head to morrow, he cannot rejoyce in it: So when a man knows not whether he be effectually called of God or no, what joy can he have? what joy can he have in Christ or his ordinances, when his conscience knocks him off, and his soul stands in doubt whether these things belong to him or no? he may catch at these, as *Josephs* Mistress caught hold on him, but he left his garment and fled away: so they catch at the promises, and these things, but they fly away from them, and leave them as a shadow, and they are as much to seek as before: and it will be thus as long as a man doth not go on to make his effectual calling sure.

No joy in Jesus Christ without knowledge of our interest in him, &c.

Thirdly, Thou canst not tell what to make of Gods mercies and blessings to thee; God hath given thee many blessings, life and health, and means, and maintenance, and sweetly provided for thee from thy cradle to this day, and hath recovered thee out of many sicknesses and afflictions, and hath given thee the means of grace, and thou hast heard Sermon upon Sermon, and hast had the acquaintance of his children, and hast dwelt in the land of uprightness, and seen the Saints of God, and the examples of Gods Saints, and thou hast had the motions of Gods Spirit from day to day, and many good things God hath vouchsafed: but while a man is questioning and doubting, whether he be effectually called or no, he cannot tell what to make of these things; whether he should call them mercies or no, whether they be in wrath or no, to far him up against the day of wrath, *to whom much is given, of him much is required*. It is said of the Virgin *Mary*, when the Angel saluted her graciously and comfortably, the text saith, *she was much troubled, wondering what manner of salutation this should be*, *Luk. 1.29*. So when the Lord sends abundance of sweet mercies, the soul is troubled what mercies these should be; are these mercies that come from Christ, and flow from Gods goodness, as pledges of his grace and favour or no? he is troubled, and cannot tell what to make of them, what are these mercies: and he is afraid he had been better to have been without them, and better he had never known them; it is a miserable thing when a man is uncertaine of his effectual calling; for uncertaine of that, uncertaine of all.

We cannot tell what to make of Gods mercies, without this knowledge.

Fourthly, Thou dost not know what to do in time of affliction, when affliction comes, (as thou canst not but expect it every day) yet when it comes, how wilt thou bear it? how wilt thou be able to suffer for Christ, and to go to prison for Christs sake; when thou dost question whether the truth ever made thee free? if thou wert able to speak of God as thy Father, and a Kingdom prepared for thee, this would cast out tears, *fear not little flock, it is your*

We know not how to beare our selves in afflictions without this knowledge.

Fathers

Fathers pleasure to give you a Kingdom; Luk. 12. 37. but when a man questions whether God be his Father or no? questions whether he hath given him a Kingdom or no? yea whether any such thing belongs to him? may he thinks he is a wretch, and he should wrong God. if he should lay hold on such things; this exposeth a man to fears; what is the reason that many fall away in time of persecution? it is because they want hold of God, as *D. n. u.*, what is the reason he could not beare *Pauls* afflictions, but fell away and embraced the world? it was because he wanted *Pauls* hold: a man must have hold some where, if not on God, some where else: this is the reason why many break their necks, and when persecution comes, they are troubled, and put by, and make shipwrack of a good conscience. and forbear to go on in that way which they ought to go on in, and to yield to those things which they know they ought not to yield to. When a man knows he is effectually called of God, this will make a man suffer for God, as the Apostle *Peter* speaking of the sufferings of the Saints, *herunto saith he were you called*, knowing that Christ suffered for you; when a man is able to say, Christ suffered for me, and God hath effectually called me to his heavenly Kingdom, to partake of Christ and his benefits, and sufferings; now this will beare a man out, this man is able to endure the losse of liberty, of means, maintenance, or any thing for the Gospels sake; but before, what shall a man do in afflictions? as long as a man doth not know that he is effectually called, he doth expose himself to hazards, and breaknecks, and who knows what may be?

We cannot
pray without
this knowledge.

Fifthly, Thou canst not pray with any courage, thy prayers are but lill and lanke and weak as water; thou canst not come boldly to the throne of grace, thou art afraid thou art none of Gods, and none of Christs; afraid that thou hast not received the Spirit of God, that thou mayst be the child of God, and art afraid that thy prayers are not accepted of God, but he turnes them into sin, thou canst never have boldness, (unless it be the boldness of impudence) but never the boldness of confidence, *how shall a man call upon him, on whom he hath not believed?* a man without faith cannot please God; he cannot pray to God: *O my Lord*, saith *Manoah*, &c. Judg. 13. 8. if he had not prayed with faith, knowing that God was his God, his prayer had not had successe; but this made him pray with the more boldness and strength; when the Priests of *Baal* had done praying, and God would not hear them; marke what *Elisha* saith, *I am thy servant*, Lord heare me, 1 King. 18. 36. as who should say, here be people praying, they pray they know not what, and to they know not whom; they are none of thine, but *I am thy servant* heare me Lord, he comes and acts a better part, and he will be heard before he goes, andinde acceptance before he departs; when a man can say, *Lord I am thy servant*, I am one whom thou hast redeemed, and effectually called, heare me Lord, this man prayes indeed, he prayes to some purpose.

We cannot go
on in the waies
of God without
this knowledge.

Sixthly, Thou canst not sweetly go on in the waies of God; all the duties of Religion will be a burthen to thy soul, and thou wilt be weary of them, which would be light and pleasant, if thou didst know thy effectual calling of God: but now they will be burthensome; and thou wilt think the Sabbath comes too often, and good duties come too often about; they come so fast, that thou hast no heart or minde to them, for want of that which should sweeten the waies of God to a man; the knowing of God, and what he goeth about, and the knowing of him he hath to deale withal, without this a man can never go on, nay it is a wonder that thou hast not broken thy neck before this day, that thou hast not turned back to folly, and revolted cleane to the waies of sinne, that thou hast not turned back to be a drunkard and profane person againe: it is a wonder that thou prayest in thy family, that thou hast not given over all holy duties, and reassumed the works of the flesh, and cast off all the courses of a godly life; it is a wonderful mercy of God, that thou hast

hast not apostatized Take a man that knows he is effectually called, it is a wonder to see that man fall; I marvel saith *Paul* that ye are soone removed, *Gal. 1.6.* A man may wonder what ayleth that man, that knows he hath an effectual call of God, and falls; that man is besides himself, he is not his own man certainly; if he turne back to folly, when he knows God, to turne from his Commandements, to yeild to the lusts of the flesh, and grow carelesse and negligent; it is a wonder that such a man should be removed back, but he that never knew of any such things; he hath no knowledge of Gods goodness towards him; it is a wonder that he doth not quite fall off, for the knowledge of a mans effectual calling is that which doth preserve a man, *Jude 1.* the Apostle saith, *Jude a servant of Jesus Christ, to them that are preserved in Christ and called;* when a man hath an effectual call, he hath that which should preserve him; therefore when a man comes to know it, what a sweet thing is this, to be preserved of God; to be kept and carried through, when Gods people know not this, they are subject to falls, and returning back without the Lords wonderfull mercy.

Seventhly, What difference is there between thee, and a very wretch, as long as thou knowest not that thou art effectually called of God? what difference between thee, and one that is in darkness, and under the power of darkness, in thy own sence and feeling? when *David* was but afraid of falling into this paffe, *Psal. 28.1.* *O Lord (saith he) be not silent, least I be like them that go down into the pit;* he was afraid of falling into that estate of doubting of Gods love, and the assurance of his love and favour, least he should be like unto those that go down into the pit: so may I say of those that are unsetled in their minds, and do not know whether they have any good at all wrought in their hearts; what difference do you see between your selves, and those that are wicked and abominable? you can hardly pitch upon any thing, wherein you differ from a wicked man; as *Throgmorton* said, *brother what will you say, if I dye a reprobate?* so such speeches may come out of thy mouth; what will you say, if I dye a reprobate? as *David* when he had committed those two foule sins, and had blurred his evidences, and could not see Gods goodness and mercy towards him; he was faine to begin the world again, *create in me O Lord, a cleane heart.* &c. as though he were to begin from the very ground againe, as if he had lost all, and had nothing in him; what a miserable thing is this?

Eighthly, Thou art of all men most miserable, if thou knowest not thy effectual calling; for other men, though they have no comfort in heaven, yet they have comfort in the world; but as for thee, thou hast neither comfort above, nor here below; the wicked of the earth, they care not for thee, because thou professest religion; and thy conscience that mistrusts, that God cares as little for thee, because thou art not right; and so thou art as a meteor hanging in the ayre, cast out from men and God; conscience will not let thee close with God, nor close with the wicked; not with God, because thou doubttest whether thou art his, or no; not with the wicked, because thou art strongly convicted, that their courses are damnable: now what comfort canst thou have? when a man cannot tell whether to go, this is the case of a man, that knows not whether he be effectually called of God or no.

Nay lastly, Let me tell thee this, if thou be totally uncertaine, thou wert never effectually called of God to this very day, but still remainest under the guilt of thy sins, and the wrath of God, and the curse of the law, and the damnation of ungodly men: for if a man be called, he presently comes to be faithful, chosen and faithful, *Rev. 19.* it is faith that makes up the effectual call, for this call differs from the other; in that this call makes a man come to God by faith; so that a man is a believer, if he be effectually called; now if a man be a believer, there is some knowledge in faith, *Isa. 45. 24.* *Surely shall*

We differ not from wretches without this knowledge.

We are of all men most miserable without it.

We were never effectually called if we totally want it.

one say, in the Lord have I righteousness and strength, saith the text: look up and down in all the Scripture, there is some surety in every believer that he hath righteousness in God, that he hath salvation in his name, as the Church saith, *Isa. 53. 15. doubleste thou art our Father*; it is the speech of people that are marvelously troubled with unbelief and doubting, yet at last they conclude it, *doubleste thou art our Father*, they cannot deny it: so saith *David*, *Psal. 23. 6. Surely goodnesse and mercy, shall follow me all the dayes of my life.* *1 Joh. 5. 19. We know that we are of God*, he doth not only say it is thus, but we know it is thus: nay take the doubtfullest man that ever was, which was *Heman*, *Psal. 88. 1. O Lord God of my salvation* saith he: he was able in some measure to speak it, that God was the God of his salvation, he was not totally uncertaine of it; wheresoever there is faith, there is some knowledge.

Obj.

But then you will say, what is the difference, between the uncertainty that is in believers, and other people? it is true that all believers are effectually called of God, but yet a man may be uncertaine; now the question is, how differs the uncertainty of a true believer that is called of God, and others? The difference is in these several particulars.

Ans.

How the uncertainty of believers differs from others.

First, A man that is effectually called of God, as it may be he cannot say it, so he cannot deny it; and as in part he cannot say it, so in part he can say it, though he hath a great deal of feare and terror and affrightment; and in some measure he cannot say it, yet in some measure he can, *Mark. 9. 24. the man there that came to Christ*, as he could not simply say that he did believe, so he could not simply deny it, but he partly did, and partly did not, *Lord I believe, help my unbelief*; though he could not say, he had the grace of faith, so he could not deny it: but other men, though they would faine say it; yet they cannot in spight of their teethes, it makes it appeare (unlesse they be presumptuous) that they do but deceive themselves, and rock themselves asleep in a fooles paradise, but the people of God that are called indeed, as they cannot say they are so, so they cannot deny it.

The 2 difference.

Secondly, They that are called of God effectually, though they do not know it; but it may be speak bitter things, as though they were not called, and deny it many times; yet it is only in their haste, in an odd fit that is come upon them, *I sayd in my haste all men are lyars*, *Psal. 31. 22. it was only in his haste*, it was only in a pang that came upon him: but now other men, they do not say it in their haste, neither is it only in a passion, when they question their effectual calling; but they speak it in their sober witts, nay they are never in their sober witts but then; for when they think it is otherwise, then they are in a passion, in their haste, they are then in their sober witts and speak most judiciously, when they say it is not so.

The 3 difference.

Thirdly, A godly man as he will say he hath no grace, so he will let others say so too; and it will humble him so much the more, and he will be the more abased, and caused to seek out more then ever he did before; but an hypocrite, though he will say in company sometimes, I was never yet wrought upon; yet if he hears another say so, he begins to mince and saith you are mistaken Sir; blessed be God I have been wrought upon, they cannot endure to heare that another should say so; but they make as though they had assurance, and these and these gifts and graces, though their own consciences witness to their teethes, that they have it not, yet they cannot abide others should say so: but a child of God, *will not exercise himself in things that are too high for him*; as he is to seek, so he is content to be taken to be such a one, and when the people of God suspect him, it humbles him, and drives him nearer to God.

The 4 difference.

Fourthly, Such persons that are effectually called indeed, though they are very ungrounded, and to seek in regard of their effectual calling; yet they most love and esteeme those that tell them of it, that they may be better grounded,

grounded, and see God better; when a man comes to them and tells them, you are hypocritical and secure, and you neglect duties in your families, and you must give over this and that: those that are effectually called of God indeed, will love those that are most sound, and most rip them up as it was with *Paul*, when he was converted; at first the Disciples questioned him, *Act. 9. 26.* they would not believe that he was a convert; did *Paul* now stomach them, and shew himself offended? no, *Paul* did go on to manifest the truth of his grace more and more, till at last it did manifest it self: so those that are effectually called, they love those most that are godly, and question most their sincerity, and it humbles them; and they love a life to be in such company, and they cannot abide those that dawbe them up with untempered morder; but an hypocrite though his own conscience questions it, and he is as one in a wilderness, and in darkness, that knows not whither he goeth, yet he cannot abide another should beare him down so.

Fifthly, The uncertainty of the people of God breaks their hearts, and pulls them down before God, it bursts their hearts, and tears, and rends them, that they are not able to endure; they must have the favour of God, and the light of his countenance, and know where they are, and the things given them of God; and they count themselves to have done nothing till they come to this, as *David* was in this case, *Psal. 55. 5.* he was in a miserable case, as if he were quite lost: what did this make him do? *I went to God and mourned in my prayer, and cryed unto him,* as you may see in the beginning of the Psalm, it made him mourne before God, till the light of his countenance shined upon his soul; but a wretched heart that hopes he is called, though his conscience doubts of it, this breaks not his heart, nor awakens him, but his vaine hopes build him up, and so he is kept off from being right as he ought to be.

The uncertainty of it breaks the heart.

Again, those that are effectually called, though they be uncertaine, yet they believe they shall be certaine, and they follow hard after God, till he give them assurance, and they build upon it, that they shall have it one day, and this builds them up: as it was with *Mr. Moore* of *Normich* a reverend Divine, in all his Sermons for the most part, he would in one passage or other move his people to get assurance, in the end he sickened himself, and called for all the good people in his parish, and told them, you know what Doctrine I have delivered to you; and amongst the rest, this was one that I frequently beate upon, that you would labour to be assured; now I must tell you that I never had assurance to my selfe, but I did ever look for it; and now by the mercy of God I have it, and as I preached this doctrine to you when I was living. so now I say unto you being a dying man, labour to get assurance; so that he did verily believe that he should have it in the end, though as yet he had it not, and this stayed his soul to go on in all his wayes: as *David*, when he was cast down, and had much ado to keep his hold, and had no assurance at that time; *Why art thou cast down O my soul? why art thou disquieted within me, hope thou in God, for I shall yet praise him, who is the health of my countenance and my God, Psal. 42. 11.* though he were cast down and dejected, this was his stay, *I shall yet praise him,* &c. he did verily believe he should rejoyce in his holy name, and overcome those distresses, and have the Lords mercy sealed to his soule, and have his mouth filled with his praises, *Why art thou cast down O my soul? I shall yet rejoyce in his holy name, I shall yet shew forth his prayes, I shall yet be able to apply his promises, and be able to say he is my God and my Redeemer.*

Faith supplies this uncertainty

Again, the children of God, that are effectually called, though they doubt never so much, yet their faith is of a contrary nature to their doubting, and excludes doubting, *Mat. 21.* If you believe and have faith, and doubt not, faith the text; not as though faith cannot have doubtings stand with it, but

Faith contrary to doubting.

faith is of that nature, as excludes, and expells doubtings, and fights against it, as fire against water, and such a man fights against doubtings, as he would fight against temptations; to murder & adultery; he knows that infidelity is the mother of all sinne, and therefore faith fights against doubting, and goeth to the throne of grace to be established.

Lastly, Though a child of God doubt of his condition; yet this is certaine, that Christ is the power of God to that man, though he know not whether he be effectually called by Christ; yet Christ is the power of God to his soul, as

A child of God
may doubt of
his condition.

1 Cor. 1.24. *Unto them which are called Christ is the power of God, and the wisdom of God.* He is powerful to his soul, for the humbling, awakening, quickening of him, for strengthening of him against sinne, for the making him hold out in the waies of God: he is of power to him in all his ordinances, in prayer, in hearing the Word, and in all his wayes: But it is not so with others that question the effectual calling, Christ is not the power of God to them, Christ is of no effect to them; he may be of some effect, for enlightnings, and stirrings, and outward reformation; but to bring them to goodness, and holiness indeed, and to hatred against sinne, Christ is not the power of God to those persons, but *he is foolishness to them.*

Now the next thing that I will shew you, is a point that hath been a little touched; but I will passe over what hath been spoken, and will speak more at large of it: I desire to speak more particularly, and punctually of this same effectual calling.

Effectual calling is the first
gathering of
men unto
Christ.

And the first point we will take out of it is this; that effectual calling is the first gathering of men unto Christ, the first making of men to come to Christ, the first putting of a man into the estate of grace, it is the very portall to religion, the very entry into eternal life; it is the first bringing of a man to partake of the Lord Jesus Christ, and to have fellowship with him: so it is called in Scripture, the gathering of the elect home, *Isa. 56.8. I will gather (saith the Lord) the outcasts of Israel:* he prophesieth there of the effectual calling of the Gentiles; and God saith here, this is the first thing that I will do, *I will gather them to my people,* I will make them come home to the Lord Jesus Christ: this is set forth unto us by our Saviour Christ in two principal parables, one of the Net, *Mat. 13.47,48.* againe, *the Kingdom of Heaven is like unto a Net,* &c. So that here speaking of the effectual calling of people, this is said to be the first act of God in it; namely, the gathering of them for the Kingdom of heaven by the preaching of the Word, and this net is the Gospel that is preached, the sea is this world, the fishes are men, and the good and bad are elect, and reprobate; (not as though the elect were good before they are effectually called, but they are called good, because of Gods designation and decree to make them good; and he looks upon them as such as shall be good, and such as he hath purposed to make good in his time) Now the Gospel doth draw out of the world Gods elect (by a general call, it calls both elect and reprobate) but effectual calling, is the gathering of good fishes, that in the end of the world shall be put into vessels by themselves, so that effectual calling, the first act of it, is the gathering of men home to God; the other parable is, *Luk. 15.4,5. What man having lost an hundred sheep, &c.* all the lost sheep of Israel, and of Gods election that are in their lost estate, as well as other people, before God takes them in hand: here you see the first act God doth towards them, before which they were altogether lost, and are now found againe; is the fetching of them home, the taking of them upon Christ his shoulders, and bringing them home unto him: I say, effectual calling, it is Gods first making of a man to come to Christ, you may see it, *1 Pet. 2.4. To whom coming as to a living stone, ye also are built up, &c.* he alludes unto their first effectual calling, when God did first deale with them, he made them to come to him to be put into this building, the children of God after that they are effectually called, are said to be in

* this

this building. but this first act of God, is the putting of them into this building, the bringing of them to be laid into this excellent edifice, for there is no such building in the world, *is it a building, whose foundation is Christ*, and all the Saints of God are built upon it; it is the most admirable building in the world: now effectual calling brings a man, and layes him into this building, before a man is effectually called he is as a stray sheep, as a sheep scattered abroad, and roaming and ranging up and down the waies of sin, and of death, whom the devil hath pounded as a stray; he is departed from God, and is roaming up and down in the world; he is in a lost estate, till God come with this effectual calling and bring him home, *1 Pet. 2. 25. For ye were as sheep going astray, but are now returned to your shepheard*; that is, ever since your effectual calling you are come home to God, that was your returning time; before you were as chickens subject to the kite, till this hen gathered you under her wings, and made you safe: so againe, it is called the drawing of a man unto Christ, *Joh. 6. 44. No man cometh to me, except the Father draweth him*, that is, except the Father effectually call him, he cannot come unto me; now this bare and naked calling cannot do it without drawing, therefore it is here called drawing of a man, before which a man was altogether out of Christ: therefore this is the first act God performes upon a man, to draw him to Christ; the man is as unwilling to come to Christ naturally, as any else; his lusts draw him another way, and he is as heavy as a milstone, and his heart is lumpish to the things of God, till the father draws him, and pulls his affections, and thoughts, and minde to come home unto Christ; this is the first act God doth, and againe, it is called the bringing of a man to Christ, *Joh. 10. 16. other sheep also have I, saith Christ, which I must bring unto this fold*, he speaks here how that he means to call the Gentiles, (all the elect of God among them) now because they cannot come, they have no strength of their own to come; therefore he saith, he must bring them unto him.

Again, there must be application of Christ unto a man; now effectual calling is the first step to the application of the Lord Jesus Christ to a man; we know the Lord Jesus is the Redeemer of the world, he hath taken away the finnes of the world, satisfied the wrath of God, wrought righteousness for Gods elect, he hath overcome death, and sinne, and Satan, and hath expiated for us, and wrought an everlasting salvation by his own death and passion, in the daies of his flesh, Christ hath done this; now except this be applied to a man, what is a man the nearer? now the first step of the application of the redemption of Christ is wrought by this effectual calling of a man unto him: then the Lord begins to make a man have union with Jesus Christ, before a man was like a branch out of the vine, a dead branch that could do nothing, he could not repent, or serve God, or please God, or do any thing, he was estranged in minde and heart, and will: but when God doth effectually call a man, he doth first work this application of Christ, that a man may have union with him, and effectual calling is the first putting of a man into the estate of grace; the first estatting of a man into eternal life, it is the first ingrafting of a man into the Son of God, it is the putting on of Christ; the Saints of God, after they are called weare Christ, and walke in Christ: but at a mans first effectual calling, there is the putting of him on: it is the first notice that a man hath of salvation, the first tydings that comes to the soul of eternal redemption by Jesus Christ; people heare it with their outward ears before, but never do they come to heare this in their souls and spirits till now; this is the first notice and inking of it; when God doth effectually call them, then he begins this work, as *Col. 1. 6. which Word is come unto you* (speaking of the Gospel) it is come unto you, and bringeth forth fruit, since the day you heard of it, and knew the grace of God in truth; that is, since the day you were effectually called, then was the first time of hearing this blessed Gospel; your

There must be applying of Christ to a man.

ears were deaf till then, your hearts were dead in sins and trespasses till then; but when you were effectually called, then was the first knowing of the grace of God in truth; therefore it is called in Scripture, the first beginning of God to do a man good: it is the first beginning of all the goodness of God towards a man, as *Phil. 1.6.* being confident in this, *that he which hath begun a good work in you, will perform it till the day of Jesus Christ*; that is, he that did effectually call you, as he did begin a good work in you, and did begin to put forth his eternal good will and pleasure in you, and powred forth the beginning of his mercy, and grace and favour into your souls; now he that hath done this, will never leave it, till he hath brought it to perfection. So againe, it is called the first building of a man for heaven, this is done in effectual calling, *Acts 15.14.* *Simoon* hath declared how God at the first did visit the Gentiles (saith the text) to take out of them a people for his name; that is, the Word had effectually called the Gentiles, and this *ver. 16.* is called the first building of the Gentiles, and the first plucking of them out of the other people of the world, to be a people of God. This is the first day of a child of Gods consecration, it is called the forming of Christ in a mans heart, when a man comes to be formed in the womb of the Church, before he was a *non ens*, he had no being in the world, he was but a natural man; but this new workmanship never came into the world till now, when a man is effectually called. So againe, it is called a mans first entering into Christ, enter in at the straight-gate, as who should say, obey the call of God, come in; a mans effectual calling, is a mans first entering into the estate of grace (I speak the more largely of it, because I would have you understand the Scripture that speaks of it in these phrases) I say, effectual calling is the first step to the application of Jesus Christ, the first step of putting a man into the estate of grace, the first bringing of a man to Christ.

Before effectual
calling no in-
terest in Christ

The first reason of this is, because, before effectual calling, a man was without Christ, and had no interest in Christ, no communion or fellowship with Christ, he was altogether dead in trespasses and finnes, a cursed creature, a damned creature, in the estate of sinne and condemnation; whatever parts or gifts he had, all were no better then may be in a reprobate, *Eph. 2.12.* before that time *you were without Christ, aliens and strangers from the commonwealth of Israel*; may be you were civil, but you had no union with Christ; though you were constant hearers of the Word (which is a laudable thing) yet you had no union with Christ; may be you were decked with admirable qualities and jewels, as the Prophet shews; a man may be decked with golden vertues, and afterwards turne to drosse; a man may have admirable things in him, before he hath this; but there was nothing of God in a man, nothing of Christ in a man, no saving operation of Gods Spirit at all in a man, no union with Christ: this is the first passage of a man from death to life, from nature to grace, from the devil to God, *we are passed from death to life* (saith the Apostle) this is an allusion to a mans effectual calling, afterwards a man brings forth the fruits of life, and is alive to God; but when a man is first effectually called, there is his passage from death to life, he was a dead man before. Now this effectual calling therefore is the first work that is wrought in a man, because it is the first passage of a man from death to life; it is a transition from sinne, hell, and damnation, to be in Christ; therefore marke how *Peter* speaks, when he had a hope that his hearers were effectually called, *Acts 8.40.* *Save your selves* (saith he) *from this untoward generation*; as who should say, this is your first parting from the world, the first shaking of hands, and bidding them farewell, if you be effectually called as you seem to be, *come out from among them, and save your selves from this untoward generation*, this is the first bursting of the bonds between you and sin; the first breaking of the league between you and carnal company, now *save your selves from this untoward ge-*

neration,

generation, and make it appeare that you are called, this the Apostle sheweth, *Gal. 1. 13.* that before he was called he had nothing in him at all; you have heard saith he, how in times past beyond measure I persecuted the Church, &c. I confesse I had goodly things in me, and I profitted in the jewish Religion above many my equals in my own nation, being more jealous for the traditions of my fathers; I was marvellous strict and forward, and for the letter of the law; I was marvellous zealous and blamelesse: there were excellent good things in me; but I had nothing of Christ all this while, but when it pleased God, *who seperated me from my mothers womb, and called me by his grace, &c.* as who should say, now here was the first dawning of that blessed light in my heart, now begun that to appeare when God called me by his grace, and first revealed his Son in me, then was the deed done, and never till then: so also he shews that he was a cursed creature living in iniquity; it may be himself, and his companions, took him to be as good a man as any was in all *Israel*, but see how he casts his own water, *Tit. 3. 3.* *We our selves also, were sometimes foolish, serving divers lusts, &c.* but after that the kindness and love of God appeared, &c. from thence he began to be in the estate of grace, when God called him out of that bad estate, when God made a breach between him, and his old courses; when he made the first rent, and division, and revoke, then grace began to appeare, from that time forward I was in Christ: thus you see that effectual calling is the first work of God in a mans soul, it is the first bringing of a man to Christ, and the first making of a man to put him on.

Secondly, Because before effectual calling, all was within God; what God would do with this or that man; may be he meant to save him, may be he meant to dam him, may be he meant to open his eyes, may be he meant to let him go on, and live and dye in blindness, may be he meant to turne his heart, may be he meant to let him go on with the world; all was within his own bosom, there was no inkling, that ever this man should have grace, and eternal life, nor man, nor Angel, nor himself, could perceive any such thing: a man might have vaine hopes, and false conceits; but no inkling from heaven; but he was as faire to be a reprobate, as the devils in hell? but when God effectually calls a man, then he begins to declare what he intends to this or that man, he begins to open his brest, and shew what purpose he had in himself from all eternity, as *Eph. 1. 9.* *having made known unto us (saith the Apostle) the mystery of his will, which he purposed in himself, &c.* it was all in himself before, shut up in his own secret and privy bosom, but when God did effectually call us saith he, then did he make known unto us the mystery of his will; it was a mystery locked up, it was a secret thing that ever he had a purpose to bring us to such things, to let us see such mercies; now here was the breaking open of this seale, now it began to shew it self, now the Lord declared what purpose he had in himself, now he makes it appeare, that *we are his elect and chosen, and his beloved ones*, as *Paul* saith of the *Romans*, *to all that are at Rome, beloved of God called to be Saints, &c.* *Rom. 1. 7.* you will say, how do you know we are beloved ones? If you be called to be Saints, I dare be bold to say, you are beloved of God, God hath made it to appeare that he loves you: I could not speak thus before, you were as vile drunkards and profane persons, as any were in *Rome*; but now I dare be bold to say, you are *beloved of God*; nay more, *grace and peace be to you from God the Father, and from our Lord Jesus Christ, you are called to be Saints, and if you are once called, then it doth appeare you are the beloved of God*; it is Gods golden scepter, no man could tell whom the King would call to him, no man could tell, this or that man should be called rather then another, till he held out his golden scepter, *Hest. 4. 11.* So it is with God; when God doth hold out this golden scepter to a man, now a man hath an inkling that the Lord hath chosen him, and will be good to him, and

Effectual calling declared in the heart.

and hear him, and help him in all his wayes and pardon him, and do every good thing for him, as *Mark. 3. 13.* (I use it onely as a similitude) our Saviour Christ was there in the mount, and the people were below in the vally, now saith the Text, *he called unto him, whom he would,* and they came unto him; he was in the mount, and all his Disciples were in the vally; now no man could tell, who should be an Apostle: *Andrew* saith Christ, *come up*; now he was one who should be next no man could tell, *Peter* come up, then they knew he was one too, &c. Therefore this calling was the first intimation of Christs purpose to them, it was secret in his own bosom, whom he would make Apostles before; but when he called them, it came forth, *Andrew* sees he is the man, and *Peter* sees he is the man, &c.

All works follow the work of effectual calling.

Thirdly, Because all other works, follow this work of effectual calling; there be abundance of works that God doth work upon his people, that he hath chosen to his Kingdom and glory; he doth justify them, and pardon their sins, and sanctifie and cleanse them from iniquity, makes them grow in grace, hears their prayers, makes them depend upon him in all their needs and necessities, he makes them deny themselves, and works the grace of humiliation more and more, and a trade of godlinesse, and a courie of holines and piety; now not one of these works are, till a man is called, *all things work together for the best to those that are called,* *Rom. 8. 28.* this is a leading work, now all works come in; now the word works, and prayer works, and the Sacrament works, and afflictions work, and sinne works, when a man is effectually called; this is the great wheele of motion, now *all things work together for the good of him that is called according to Gods purpose*: this is the first ground work, the first breaking of the ice, the first setting of a man forth towards heaven; therefore we shall see when the Apostle is to write to any man or Churches, commonly before ever he bids them do this or that, the first thing he speaks to them about, is this; he tells them they are *effectually called*, as *Rom. 1. 7.* afterwards he bids them *yield their members, as weapons to righteousness*, and adviseth them to walk in the Spirit, and give up their bodies and souls, as a living sacrifice to God; *not to be conformed to the world, but to be transformed in the spirit of their minds, and to walk in love, and redeem the time*; and abundance of other works he sets them about: but first of all he names their effectual calling; as who should say, I take it for granted that you are called; it is a folly for me to bid you do this or that, if you were not effectually called, else I should alwaies be beating, what damned and miserable creatures you are; shall I bid you pray, and professe Religion, and you not effectually called, you can never do this: therefore this is the first thing, *you are called of God.* So when he writes to the *Corinths*, *1 Cor. 1. 2.* *called to be Saints*, it is the fore front of all his Epistles; as who should say, I shall speak abundance of things to you, but you are called of God; therefore he bids them do this and that, and the other, all works come after this effectual calling, as it is in other particular callings; suppose a man be called to be an Apostle, all the acts and performances that an Apostle doth, they come after he is called, else they are not the acts of an Apostle, but a medler; therefore in all the Apostles writings, when he doth the acts of an Apostle, to exhort them, and rebuke them in the Lord, he shews his calling, *Paul called to be an Apostle*; as who should say, do not judge amiss of me; you may think, what have I to do with you? we have a Minister already, what have you to do in *Corinth*? meddle with your own places where you live; mistake me not, I am called to be an Apostle; so that his calling to be an Apostle, is before all other actions; first he is called, and then exhorts, instructs, reproves, &c.

Several names given to effectual calling.

Fourthly, Another reason istaken from the names that are given unto effectual calling: first it is called a mans gathering unto Christ, as *Joh. 11. 50.*

11. 52. It is the prophecy of *Caiphas*, though he spake he knew not what, yet he spake right, as the place doth imply, *it is expedient, saith he, that one man should dye for the people, and gather together the children of God that were scattered;* as who should say, this is the first act that the Lord Jesus doth upon those that are his, they were scattered till then; and now when he comes effectually to call them, he puts his first act upon them, and gathered them to himself; so also it is called a drawing unto God, *Joh 12. 32. When I am lifted up, I will draw all men unto me;* that is, when he was lifted up upon the crosse, he would call the Gentiles, all his elect people unto him; he doth not speak of all men, but he speaks of the elect, he will draw all them to him. he will call them home. So againe, it is called in Scripture, *the entring of a man into Christ*, as a Scholar that is admitted into a Colledge, his name is first entred; so effectual calling is a mans first entring into the Schoole of Christ, into the family of Christ; when a man is first entred into that blessed society, as *Joh. 10. 9. I am the doore, if any man will enter by me, he shall be saved, and go in and out, and finde pasture;* he speaks here of the first act of a mans coming before that he was quite out of doors: this is the first act, his first entring into Christ to be of his sheepfold, and flock, to feed upon his pastures, and to have the benefit of his Scepter, and be governed and guided by him, as the true shepherd: effectual calling enters a man into Christ. Againe it is called a mans coming in, *Rom. 11. 25. untill the fulness of the Gentiles is come in,* that is, until the elect Gentiles be effectually called; now because he would expresse what effectual calling is, he calls it the coming of a man in; he was without before, as other dogs were, that had no part in the tree of life, no interest in the salvation purchased, as far off as those that were reprobates; but now is his coming in: and so I might instance in other names.

Lastly, Because it is the first extract of election, and predestination unto eternal life, as *Rom. 8. 30. Whom he did predestinate, them also he called,* there was the first impresson of the seale upon the wax, there was the first image that he made, *whom he did predestinate, them he called;* afterwards he justified them, &c: therefore you shall finde in Scripture, that election & calling are put together, because this is the first blussh of it, as *Rev. 17. 14. The King of Kings, Lord of Lords,* and they that are with him are called and chosen, he puts them both together, what a marvelous comfort is this to those that know they are effectually called of God! election and vocation, are individual companions, and cannot be separated one from the other; that man that is elected, it is certaine he shall be called; this is that which makes a man actually elected; my meaning is this, though a man were elected before all worlds, though now living in the estate of sinne and death, and damnation, a vile wretched sinner; he was elected it may be, but not actually elected in himself, there was nothing of election in him, there was no image nor seale of election stamped upon him, nothing of it put forth in him; therefore this is the reason, why in Scripture vocation is called election, *1 Cor. 1. 26, 27. You see your calling brethren, not many wisemen after the flesh, not many mighty, &c. are called, but God hath chosen the foolish things of the world to confound the wise;* the one is the image and the effect of the other, he puts one for the other, you see your calling, how? because God hath chosen the foolish and base people, and not those that are more noble and excellent; this is the reason, for as election is before all times, so vocation is in time; it is the electing, or choosing, or calling of a man out of the world; so that vocation and election are very much a kinne the one to the other; it is just as Gods decree of creating and creating; the creating of the world was just according to the idea he had framed in his decree, so the calling of a man is just the image and idea of what God had decreed to a party from all eternity; therefore it must needs be the first work that is wrought upon a man.

Dangerous to
erre about our
effectual calling

Use 1. This sheweth us why it is such a dangerous thing for any man in the world to mistake his effectual calling, and think he is called of God, when he is not; because it is the first work of all, therefore very dangerous to erre in it! what, to erre in the very first work of all, in the maine and principal, in the very beginning of all the whole workmanship! it is a very grievous thing: The Apostle St. James, writing to Christians professing Religion, to take heed they think not they have grace, when they have not; he bids them take heed they do not erre, *Jam. 1. 16.* he speaks not there in regard of particulars, but in the general it is dangerous to erre in any point; but to erre in such a thing as is of this nature, it is most woeful.

Because this is
the foundation

Reas. 1. Because this is the foundation; now it is a horrible thing in intellectuals, in matters of theory to erre in fundamentals: so it is in practicals; it is an horrible thing for a man to erre in the very foundation of Religion, in the first acquaintance with God, in the very ground and bottom of all; a man had need lay the foundation well, because else the whole building falls; effectual calling is the very ground of a mans going to God, it is the very ground of a mans laying hold upon God, and of the profession of Religion, and all the building must come to nothing, if this be not well laid; God forbid I should go about to shake any man, or call in question any mans Religion, or hope or comfort; I deny not people the professing of Gods name, or the calling upon God, or the coming to the Sacraments, I do not deny them this; but I beseech you, be sure that you have a good foundation for all, for all will come to nothing else; you remember what became of the mans house that was built upon the sands, that had no foundation, *Mat. 7. 26.* When the winds came, and the floods beate upon that house, it fell, the house came falling down as if it had never been built: so have a care of the foundation, it is a most miserable thing, if the foundation be not well laid.

Because man
most often have
recourse to it.

Secondly, Because effectual calling is a thing that a man must have a thousand references unto before he die; if he lives, he must every day have a reference to this, a man can do nothing, but he must still have a reference to his effectual calling, he must ever and anon be looking back to this; God hath called me to his glory and vertue; he will be driven to this whether he will or no; it is like a mans evidence, when any wrangling companion shall question his right in his estate, he must have reference to his evidences, and if he find them hardly currant, what a stound will he be put unto, if he find his evidences rotten and unsound, he knows not what course to take: why! effectual calling is that which a child of God must have reference unto all the dayes of his life, from the first estate of him in the Kingdom of God, from the first bringing of him to partake of eternal life: when David was in affliction in body and minde, and doubts came upon him thick and threefold, he was faine to have reference to his effectual calling, and that comforted him, *Psal. 119. 50.* This is my comfort in affliction, for thy Word hath quickened me, when he was in affliction of conscience, and minde, and body, he began to look back; time was when I was dead in sinnes and trespasses, I never looked after God, but thy Word hath quickened me; this raised him up, this was his comfort in his affliction, the Lord had called him to his Kingdom, and made him partaker of the work of grace, and this cheared him; had he not had reference to this, he could have had no hold; without this a man is as in a wildeernes, a lost man: therefore what a feareful thing is it for a man to take himself to be effectually called when he is not? it is as it were to lay a springe for a mans soul, it is as a net for the devil to take a man, and to carry him on in hopes and expectations; and then when he looks back, and sees his bottom and foundation he stands upon is

Because it is the
beginning of
Gods works on
the soul.

nothing but conceit, this is a miserable thing.
Thirdly, Because it is the beginning of the works of God; now what a thing is it for a man to strike out of the way at his beginning? if a man have

a journey to go, if he go out of the way as soon as ever he goes out of doores; he must needs be wide, he had been better have stayed at home; a man were better go out of his way at any time, then at the beginning, if he go ten miles, and then go out of his way, there is some hope; it is not all in vaine, he hath gone ten miles onward of his journey; but for a man to go out of his way, as soone as ever he steps out of doors, he is cast further off, then if he had never stirred a foot; it is an excellent thing when a man begins well, *Gal. 3. 3. Te began in the Spirit, &c.* though they struck out of the way afterwards, and yielded to a great deale of carnal doctrine and fleshly propositions, and were a world out of the way, yet this was to great purpose that they began well; *St. Paul* durst not but call them the children of God, he could hardly tell what to make of them; yet he saith, *little children ye have put on Christ*, and done thus and thus, and went out to eternal life in a right manner, therefore God will bring you in againe certainly. you must come againe, you began well, you began in the Spirit; but when a man in his very beginning shall erre, his error was in *principio*, as ever he set out of doors, he went clean contrary, this man hardly ever returnes, nay he had been better never to have stepped forth; when a man steps into a way which seems good to him, commonly that way is death to him; when he hath gone a thousand miles, as he thinks, in the profession of Religion, and hath gotten the apprehension in his own soul to be the child of God, then to lay it down, it goes to the heart of him; he will build an high wall in his own imagination, certainly it is thus; indeed it is better to turne then go forward, but it is the corruption of a mans heart he cannot abide to returne, it will be a shame to him, and there must be such a do, that he is not able to beare it; I do not desire to unsettle any man, if a man hath but his fingers endsto lay hold upon Christ, any truth to hang upon him, let him hang, God for bid I should shake such a one; but if your error be in the beginning, and if you have gone out of the way, you were better to returne, for you will never go right.

Use 2. Here we may see the reason why the Scripture is so urgent to make our calling sure, because this is the first entrance, and admission into *Jesus Christ*; there is an excellent place, *2 Pet. 1. 10, 11. Wherefore the rather brethren give all diligence to make your calling and election sure, for he that doth these things shall never fall*, for so an entrance shall be made unto you, into the everlasting Kingdom of our Lord *Jesus Christ*; make it sure, why? for if you do, you shall never fall; that is not all neither, though this is a great matter, is not this a great matter for a man to be sure never to fall away? but he shall stand and hold out for ever, what a mercy is this? yet this is not all; for saith he, *so shall an entrance be made unto you, into the Kingdom of Jesus Christ*, as who should say, your effectual calling is the very entrance into the Kingdom and glory of *Jesus Christ*, it is the very first entring into the way of eternal life, if you are assured of this, you are in a faire way, you are in the gates of heaven, you are in an excellent way, if you have made this sure; therefore make that pastall peradventure, that you were called indeed of God to partake of *Jesus Christ*.

Reas. 1. The reason to urge this, is first, because effectual calling is such a first work, that as God doth it at first, so it stands for all, a man shall never be called more: God doth it once, and will never do it againe; look what God gives a man at first, he gives him once for all, you may see it, *Jud 1.* saith he *I would have you earnestly contend for the faith, which was once delivered to the Saints*; when God did effectually call his Saints, he delivered to them faith, and he delivered it to them then once for all, never to give it to them againe; but then they had it once for all, as it is said of Christ, *he was once offered for all*, *Heb 9.* So when God doth effectually call a man, he doth give him this call once for all, he gives him faith once for all, and grace once for all; but you

will say when God gives grace he reneweth it every day, and affords new helps, and new assistances; 'tis true, and without this, no man can stand without supply from God continually, the very elect could not persevere unto the end; but yet God gives them no new graces, he gives them more of the same love to God, and more of the same faith, and more of the same desires, and endeavours after goodness; but the thing is never to do againe, as Christ faith to the woman of *Samaria*, *1 Jch. 4. 14. Whosoever drinketh of the water that I shall give him shall never thirst*; when Christ brings a man to this well, and gives him the first draught, he shall never thirst more, he shall never have it to do againe, God doth it once for all; that is, that man that is once effectually called, is never uncalled, if he hath once faith given him, he is never totally deprived of it, it is once delivered to him, for all times afterwards: now this shews us, that it concerns us nearly to be assured of this, when a man hath done a thing, that can be but once done, it must stand for all; and the thing is good and necessary, would he not be sure of it? such a thing is effectual calling.

All the promises of God, meet in a mans effectual calling

Secondly, Because all the promises meet here, as all the streams meet where the fountaine opens its self, so all the promises of God meet in a mans effectual calling; when God effectually calls a man, he faith, take my Son, come unto me, cast thy self upon me; and be ruled by me, he doth this effectually, and faith thus to him; thou shalt have my Son, and with him all things, pardon of thy sins, the peace of a good conscience; I will give thee power against all thy lusts, the gates of hell shall not prevaile against thee; I will keep thee here in this world *through faith unto salvation, take my yoke upon thee, and learne of me*, and thou shalt have all these things, and therefore, *Rev. 19. 9. Blessed is he that is called to the supper of the Lamb*, these are the true sayings of God, as who should say, though you may question it, and doubt it, and call it into controversy, tell you it is true, these are the true sayings of God, and you may build your self upon it, you are blessed if you be once effectually called of God, all the promises of God belong unto you, *Acts 2. 39. the promises belong to you, and to your children, to as many as God shall call*; all that are called of God, all the promises of God belong unto them; as soon as ever Christ hath effectually called a man, he opens his liver-veine, and lets out all his heart blood upon him, all belongs to that man, it is like the first joyning of hands between man and wife, *with all my goods I thee endow*: when God first takes a man out of the world, to live unto him, and seek his Kingdom, and labour to please him, and from this time forward to believe in his name, with all his goods he him endows, he gives him title to eternal life, to all the helps and furtherances, that ever he shall need for this life or eternal life, he shall have all: now what a needful thing is it, when all the promises meet here, as at a fountaine head; here is the spring let forth, how needful is it I say, that a man should labour that he be effectually called of God; we should look for it every day, and pray to God to have it, and strive to have it appeare unto us, that our calling is sound: here is the very in-let of all the comforts of the holy Ghost, and all the hope that the soul can have, here is all the satisfaction and content of the soul of man; they are bestowed upon a man, when he is effectually called, there is a way set open unto him, that he may have the same.

Effectual calling is the first point of obedience

Thirdly, Because this is the first of all obedience, a man cannot obey God, till he be effectually called; nay, it is not obedience till he be called, if a man should heare Sermons, come to the Sacraments, give to the poore, it is no obedience till a man be effectually called: when once a man is bound apprentice, and his indentures are drawn, his running of errands, and all he doth is service to his Master; when thou art bound apprentice to Christ, and thy indentures are sealed, and thou art called to be a servant unto him; now all thy

thy works are obedience to him, *Come saith Christ, learne of me, &c. Mat. II. 28.* first he would have them come to him, and beare his yoke, and then learn of me; then be meek as I am meek, and humble as I am humble, and then bear my burthen; then it is obedience and you are able to go through, *Faithful is he that hath called you, who will also do it*; effectual calling is the fill-horse of the cart, that bears up the cart, this is the first draught; a Painter cannot lay any colour, till the first draught be made: this is the very ground of a mans workings; this is the ground of all obedience, of all prayer, and hearing, here is the ground of doing all aright, otherwise God will say, *what hast thou to do, to take my name into thy mouth*, unlesse thou wilt submit to my Covenant and be bound apprentice with me; a man that is yet in his sins, he hath nothing to do as yet, but to lye at the throne of grace, crying that God would give him a call, for he can do nothing till he is effectually called of God.

Fourthly, This is the only way to go forward; a man cannot go forward, there is no proceeding unlesse the beginning be well done, as the Apostle saith, *Heb. 6. 1. leaving the principles of the doctrine of Christ, let us go on unto perfection*; as who should say, taking it for granted, that you are effectually called of God, that the principals of Religion are laid in your souls, let us go on unto perfection, let us wax better and better, and pray to God that we may encrease in grace, let us walk in holy and sincere obedience to all Gods Commandements, let us labour and strive to out-strip our selves, and amend our selves from day to day; if we have laid the foundation well; if that be first well laid, a man may go on to perfection, a man cannot otherwise go on well; nay, the further a man goeth on, the more mischief he pulls upon his soul.

Lastly, This is the maine stud in the house, the very ground a man is to stand fast upon; this is the ground to keep a man from falling away, that God hath effectually called him, as the Apostle saith, *2 Thes. 2. 13, 14. We are bound to give God thanks for you brethren, because God hath from the beginning chosen you to salvation, through the sanctification of the Spirit and belief of the truth, wherunto he called you by our Gospel, therefore brethren stand fast; when a man is effectually called, a man may say stand fast, otherwise he cannot persevere unto the end.*

Effectual calling is the only means to go forward.

Effectual calling is the very ground to stand fast upon.



MATTH. II. 28.

Come unto me all ye that are weary, and heavy laden, and I will give you rest.



WE have been large in the opening of effectual calling, and the last thing we handled concerning it, was this; that it was the first gathering of a man unto Christ, the first making of a man to come unto Christ; it is a mans first admission into the estate of grace; it is the first dawning of the light that shineth from above, the first coming forth of Gods good will and pleasure to a man.

Now before I can proceed to the particular parts of effectual calling, I must needs take a thing by the way, namely Gods preparatory work, that he doth work as a way hereunto; though it be not the work of saving grace, a man may perish for all that work, unless the Lord carry a man further on; yet there is a preparatory work, that God doth work in the soul, before he calls a man effectually, the Lord doth prepare a man, by detecting of sinne, and shewing him his misery by sinne, and letting him see and perceive what a miserable creature he is in himself; and God doth stop and silence a man before him, and leave him without excuse, and cut him and hew him down by the law, that he may see that he is a dead creature and a damned wretch; before this a man will not come, though God call him never so often, he will not here his lusts carry him away, and stop his ears, and harden his heart, though he seem to come, and sets divers steps to come home, yet he never comes home indeed, till God takes a man down in this fashion.

Now this is the thing we are to speak of, and we have it in the text, in the which we may observe three things: first the preparatory work which now we are to speak of, you that are weary, and heavy laden: secondly, the call itself, come unto me: thirdly, the benefit of this yielding to this call, I will give you rest.

There is a preparatory work to effectual calling.

To speak then, first of this preparatory work, the Lord brings the law to a man, and laies load upon the soul, and makes the soul labour, and toile, and sweat, and makes his heart burst within him, and he is heavily laden, as if mountaines were upon his back; God layeth load upon the soul, and then comes effectual calling: see what the Apostle speaks, *Gal. 3. 24.* the Apostle here speaks by his own experience, once we were strangers from Christ and absent from Christ: now how did God fetch us home? he sent the law, the ferula of the law, he sent the law to arrest us, and schoole us to Christ, it was a Schoole-Master: I can speak it for my part, it was mine as you may see, *Rom. 7.* from the beginning to the 12. ver. So the law fetched Paul home and struck him dead, and made him see what a miserable and wretched creature he was; it made him see he had no hope nor no hold, nothing in the world to trust to in himself, he was a dead man, the law like a sword stabs him at the heart; and so it pleased the Lord to bring him home to Christ, that he might be justified by faith: first, the *Israelites* were stung with the fiery Serpents, before they were healed by looking up to the brazen Serpent: first our first

first parents saw they were naked, and then came forth the promise of the seed of the woman: so first God convinceth a man of sinne, and then of righteousness, *Joh 10.8.* first he convinceth a man of his sins, and then shews him where righteousness is to be had, how he may have righteousness, and peace of conscience, and be justified before God.

Now for the opening of the point, I will shew you three things: first, that it is thus, God doth first prepare a man, before he calls him effectually. Secondly, the reasons why the Lord doth thus: and Thirdly, the uses.

First, That it is true, the Lord doth prepare a man, before he doth effectually call him, either more or lesse; there must be a work of the law one way or other, and to prove this: first, wherefore else are those many texts of Scripture, full of terrours, of sharp arrows, and fierce pellets against sinners? wherefore are these but to terrifie a man, and pull a man down? and that we that are Ministers of God, should sling them against sinners, and the Lord looks that men should tremble, *Amos 3.6.8.* The Lord saith there, *shall a trumpet be blown in a City, and people not be afraid?* &c. and *ver. 8.* When the *Lyon roars, who will not feare?* all those terrible texts of Scripture, they are the roaring of the Lyon of the tribe of *Judah* against all that go on in sinne; now who would not tremble saith the Prophet? 'tis true many wicked and ungodly men do not tremble a jot almost; but some shall tremble, God looks upon some, and they shall tremble at his Word, *Isa. 66.1,2.*

Prooſe 1. from texts full of terror.

Secondly, Because this is the office of the Spirit of God, to be a Spirit of bondage, before he be the Spirit of adoption; he was so to the *Romans*, he was the Spirit of bondage in their hearts, before he was the Spirit of adoption, to make them cry *Abba Father*, *R.m.8.15.* *You have not received againe the Spirit of bondage to feare,* you did receive it once, but you have not received it againe; but now you have received, *the Spirit of adoption, whereby you cry, Abba Father.* Now to deny this doctrine, is to deny the maine office of the Spirit, which is dangerous, for every man naturally is a bedlam: now how are bedlams tamed? they are beaten and whipt, and kept under till they come to themselves: so the Lord deals with a man as with a bedlam; he comes with the Spirit of bondage, flinging in slavish terrours and fears, and what a miserable creature he is, this sin and the other sinne, and the wrath of God is come out against him; the Spirit takes a man down from day to day, and undermines him and breaks his stomach; and then afterwards, when he hath wrought that work, he comes to be the Spirit of adoption, to teach him to cry *Abba Father.*

From the Spirits office.

Thirdly, Because the Gospels turne is not come, till the Law hath done his part; this was the method that Christ was anointed to observe in his Ministry, he would first have a man bruised and broken, and captivated, and blind, and poore, and in misery, and then he preacheth the Gospel to him, as you may see, *Luk 4.19.* The Spirit of the Lord hath anointed me to this order, saith he; it is an excellent place for this purpose, to stop the mouthes of those that hope there is an easier way; he will preach the Gospel, and liberty, and comfort, and enlargement; but he will have a broken heart first, and a tender Spirit first.

Because the Gospel follows the law.

Fourthly, You may see an expresse place of our Saviour Christ, that he came to save that which was lost: first a man shall be in a lost estate, and he shall be in a wilderness, and he shall have his sinnes discovered, and his misery, and then the Lord comes to those that he hath a mind to do good unto, *Mat. 9.12.13.* saith he, *They that are whole need not the Physitian, but they that are sick,* he means to deale with a man as a Physitian, a man must be sick before he comes to him, the Physitian gives Physick to none till they be sick: now till a man is sick of his sinnes, till they are the diseases of his soul, till he is

From Christs design in coming.

in

in torments and misery, the Lord Jesus saith, he will not be his Physician.

5 From Gods
working with
believers after
grosse sins.

Fifthly, Because God doth see it fitting to deale thus with his converted ones when they fall into some foule sinne, and grosse iniquity, the Lord is pleased to go this way to work, even towards his own converted ones; when they sinne, not onely through invincible infirmities, and through temptation; but when they grow stubborn, when they fall into some horrible iniquity, the Lord doth use to go even legally to work with them; though they lie under grace; therefore much more towards those that never yet were under grace, that never had any free Spirit, that never had any part of an ingenious nature, that were never yet wrought to be led by the faire means of grace; if God work so with those that he hath given in some measure his grace, and given in some measure a portion of his free Spirit unto; if when they sinne, and sinne foully, it is not all the promise of the Gospel, all the covenant of Grace, that will raise them up againe, and make them walk before God with holiness, and zeale, and fervency; then much more will he deale thus with those that never had any grace at all: Thus *David* cryeth out, thy fears have got hold upon me, and *Psal.* 28. 4. his sinnes were as an heavy burthen unto him, too heavy for him to beare; he did not onely set his sinnes before him, they were not onely the objects before his eyes; so they are to a man that walks in the comforts of the Spirit; they are before his eyes, every man that walks in obedience, he hath his sinnes before him at times to humble him, and keep him low, and make him still hang upon Christ, and depend upon him, and esteeme Christ precious to you that believe Christ is precious, *2 Pet.* 4. 5. But now he sets them before them, not only as objects, but layeth them as loads upon their backs, that their sins shall not only be seene, but felt by them: now this is a legal work, when any part of a mans sinnes and misery lyes upon his soul and conscience; 'tis true, God never shews sinne to the utmost to his people, he never layeth all the load; if God should stirre up all the stink of uncleanness that is in his people; if God should discover to them all the ugly looks of their sinnes, they were not able to beare it: As a good man said, when I see my self, saith he, it is an intollerable horror to me, it makes my very flesh to sniver and my soul to quake, to think what I am in my self. Nay, if God should lay all the burden of sinne upon the soul, the children of God their Spirits would faile, they were not able to subsist under it; but thus tarre the Lord reveals their sinnes, and layeth load upon them, to break their hearts, and rend the kall of their spirits, to tame, and pull them to him, to bring them under, and to make them beare his yoke.

6 From Scripture
examples.

Lastly, Because, wheresoever the Scripture doth speak at large, and professedly of any mans conversation; we do not read of any conversation, but it was after this manner, by revealing their misery in themselves, and charging their sinnes upon their souls: Thus the Lord dealt with *Manasses*, he did mightily afflict him, he opened his eyes by outward afflictions, and then charged his misery upon his soul: Thus the Lord dealt with *Ephraim*, as with an untamed heifer, and then he cryed out, *Convert me O Lord, and I shall be converted*, *Jer.* 31. 18. And thus the Lord dealt with the woman in the Gospel, that washed his feet with her tears; you must think it was not ordinary sorrow that could make her tears trickle down in such plentiful manner as to wash his feet; thus it was with her before she had the pardon of her sinnes; and thus it was with *Peters* hearers; he told them, that they were the murderers of the Lord Jesus, and then they were pricked in their hearts; before he did preach the Gospel, and bid them repent evangelically: Thus did *John* the Baptist deale; first, he comes with the axe and hews at them, and layes at the root of the tree, and then he tells them of Christ, *there comes one after me, that is more worthy then I, &c.* First, he did lay about him to detect their misery, and

and reveale to their wretched estate, and then at the last he preached the Gospel, and poured in oyle: So it was with *Paul*, the Lord made it appeare that he fought against heaven, and persecuted the Lord Jesus Christ and he laid him flat upon his face; nay, he smote him with blindness; and sent him crying and roaring, and made him glad to go to their houses, whom before he had persecuted and scorned; and afterwards he told him that he was a chosen vessel: so the Lord dealt with the jaylor, he rent, and tore him, and burst him in peices, as if all the devils in hell were about him; and afterwards he saith, *Believe in the Lord Jesus Christ, and thou shalt be saved*, Act. 16. 26.

But you will say there are some in Scripture are related not to have any such work, *Lidia* she heard *Paul* preach, and the Lord opened her heart at first, and was a convert presently, Act. 16. 14. So it was with *Cornelius*, and his company, *Peter* opened his mouth, and preached to them, and while he yet spake the holy Ghost fell on them all, Act. 10. 24. Therefore it seems all mens conversions, and callings home, are not ushered by this legal work

Object.

I answer, This is a poore Argument, that because the Scripture doth not say, this work of the Law did not go before, therefore it did not go before: a man cannot make such an inference, because the Scripture doth not repeate it; it is sufficient that the Scripture hath related it in other places, how the Lord brings his people home, and what method he useth in doing them good: first, he useth the work of the Law, and then of the Gospel; the Lord sets it down in other places, and therefore though he omits it here; it doth not follow there was no such thing in *Lidia* and *Cornelius*, and I will prove there was in both places, that there was a preparatory work in *Lidia*, is plaine by two Arguments, for the Scripture sheweth, that before this evangelical work came, she was a worshipper of God before, noting there was something went before this opening of her heart; there was a work of the Law before, for this was the first work of the Gospel, when God opened her heart: another Argument is in the 13 ver. where it is said, that *Lidia* before she heard this Sermon, resorted to *Paul* to the Rivers side to pray; therefore it is a plaine sign that she was wrought upon by a preparatory work, before *Paul* converted her, and wrought upon her by the Gospel: And then for *Cornelius* and his friends, for *Cornelius* himself; it is a plaine case, that he was wrought upon before the Holy Ghost fell upon him; for in the beginning of the Chapter, it is said he was a devout man, one that called upon God, and set times apart, extraordinarily to seek God, before the Holy Ghost fell upon him, and no question it was so with his kinsfolks, for whom did he call to meet with *Peter* at this Sermon, but those that he had been conversant with? therefore it is likely, they were wrought upon before as well as *Cornelius*, otherwise he would have had little hope to get them thither: well then, the first thing we have proved that God doth thus prepare his people legally, before he doth effectually call them.

Answer.

Now we come to the second thing: why God thus? and the first Reason is, because God will declare and shew forth his justice; for as God did shew forth his justice in the Redemption of his people; so he will also in the application of this Redemption, shew some part of his justice; in the Redemption of the World he poured forth the full viols of it, he required full satisfaction of the Lord Jesus, now he will not let justice be utterly swallowed up of mercy when he comes to apply this, but justice shall shew his face, and they shall come to see what Christ hath done for them; and miseries he hath waded through for a man, he shall see that God is a just and righteous God, that hates sinne, and abhors iniquity: what a consuming fire he is against them that disobey him; the Lord makes his justice appeare in the application of Redemption: you see how he takes up his people upon Mount *Ebal*, and delivers the curses of the Law, and makes his own people to say Amen, and sub-

Reas. 1.
To declare
Gods justice.

scribe to them, *Deut. 27. 26.* Here he delivers the curses, and makes proclamation of his justice; and saith he, I will have all the people say Amen; he will have all lye a bleeding under this curse; and marke what *Moses* saith in the first verse of the next Chapter, *it shall come to passe, if thou wilt hearken to the voyce of the Lord, he will set thee up above all nations;* here comes in a fine Sunshiny day afterwards; the Lord will have his people see his justice, and what it is to be delivered from sinne; the Lord will make them see, that he is a just and righteous God, and that there is no sinning against him, there is no living in his sight, no entring into his Kingdom without righteousness; I must be a new creature, else I shall be consumed; he chargeth these things upon the soul, and that soundly too; because now he will lay down the foundation of a godly life, the soul shall have need of this point as long as he lives, to remember that God is a righteous God; he hath found him to be a just God against sinne, though he be a gracious and merciful God to them that truly repent, and set themselves to obey his Name: yet the soul seeth there is no living in sinne, no following after a mans own lusts, and the soul never loseth this; for though the soul many times, through temptations may be carried away, yet he shall never be under that former blindness he was in; never so ignorant of God; never think so meanly and ignominiously of God as he did in his unregeneracy; he still knows that God is a severe God, and there is no expecting of mercy at his hands, without holinesse and righteousness; if God should smother up the work all at first, justice would not be seen: as we see it is among men; suppose a basel fellow hath wronged a noble man, may be the noble man means to pardon him; but yet he will have him smart for it, and feele and know what it is to displease and wrong, and impeach such a great man as he. So if the Lord should smother up the business presently, as soon as ever he sends the word to a man presently convert a man and pardon him, and give him true and saving faith, justice would not be seen; and therefore the Lord first tramples upon a mans neck, and shews him his filthines, and casts him out of the Camp; as the Lord said concerning *Mirian*, she is unclean, carry her out of the Camp; so the Lord flings a person forth like a cursed damned creature, as if he would take him by the heeles, and fling him down to hell, and never look upon him, and then he takes him in; thus the Lord tells his people, *Isa. 45. 21.* *There is none but me, a just God and a Saviour:* first, he makes them see that he is a just God, and then he makes them see that he is their Saviour and Redeemer; and notwithstanding his justice and severity against sinne and iniquity, yet he will give his grace and mercy to them that repent, and humble themselves under his hand.

I. To sweeten
mercy.

Secondly, The Lord doth this, because he would sweeten his mercy to the soul, as you may see how he dealt with the Prophets widow; he let her creditors arrest her first, and seize upon her two sons for bondmen, and then he wrought a wonder for her, *2 King. 4. 1.* now this mercy was sweet, and came in due season, *I was in misery, and the Lord helped me,* saith *David*; as who should say, it came in a time when I had need of it: The Lord deales, as it is reported King *James* did at the beginning of his reign, when some of his Nobles had been offenders, he let the law proceed against them, till they were brought to the scaffold, and their heads laid upon the block, and then sent a pardon, and now a pardon was acceptable indeed. So the Lord deales with his people, he lets the law loose upon the soul, yea, and the devil too, many times, and he rends them, and teares them as a Lyon, and lets them look when they shall perish, and layes their heads upon the block, and then sends hope of a pardon, and forgiveness of finnes: what a sweet staying of *Abrahams* hand was that, when the knife was just ready to be stuck in *Isaacks* throat? so when the knife of Justice is ready to be stuck into a mans throat, and he is ready to perish for ever; now mercy will be sweet mercy, now it will be mercy indeed,

This

This is the time of love, saith God, Ezek. 16. 8. When God had laid his people a bleeding in their goare blood, now he passeth by, and saith, *This is a time of love*; he laid them in their blood and filthinesse, he laid them vile and miserable in themselves, and now saith he is the time of love. Now the mountaines drop with sweet wine, as the Prophet speaks, what is the reason that people do not taste any sweetnesse in the Gospel, and Sacraments, and Ordinances of Christ? Alas, they were never sensible of their sinnes, therefore the Lord doth thus to make his mercy sweet to his people, that they may prize it, and esteeme it, and make good account of it from day to day.

Thirdly, the Lord doth this, that he may fetch his people home to the Lord Jesus Christ, for before they will not come to God, they will not come at him, as the Prophet speaks, but when they are in the Margent of Hell ready to perish, and have no hope to hold to, nothing to trust to, they are quite and cleane at a loss, and know not whither to go; now this makes them come home: as it is laid of *Absehom*, he sent once to *Joab*, but he would not come to him, yea, twice and he would not come, but when he set his Barley field on fire, then he came. So the Lord sets his peoples hearts on fire, he fires their consciences, and their very bowels, and makes their soules ake within them, for want of mercy, and grace, and favour, for want of power against their sinnes, for want of Gods helping and assisting of them from day to day, and this makes them glad to come home to him. You know how long it was before the woman in the Gospel would come to Christ, she was sick twelve years and had spent all her living upon the Physicians and could have no help, now she came to Christ when she was quite spent, and her patience was come to the utmost, she was a dead woman if she came not to Christ, all the Physicians could not help her, now she comes home to Christ, As it was with *Agur* when he saw his brutishnesse, this drave him to *Ithiel* and *Ucal*, Prov. 30. 1, that is, to the Lord Jesus Christ, as it is with a Coney when she is persued by a Dogge, then she runnes to her burrough; When *Naomi* was bereft of Husband, Children, Meanes, and Maintenance, and heares there is plenty in *Israel*, she returns presently, she might have gone long before, but she wanted a scourge and whip to send her home, but when she had lost all, and was ready to sink, and heard good tidings from *Bethlehem*, now she makes speed thither presently: as the Lord speaks, *Hef. 2. 6. I will hedge her wayes with thornes*; how doth the Lord make the poore Church here come home to him, that was her husband and beloved, from whom she was gone a whoring? God takes this course, he *hedgeth her wayes with thornes*, she would have rests, and friends, and comforts, and something to hang upon, but God knocks her off from all, and now she will returne to her husband again; so the Lord to make his people stoop to his yoake, he shewes them their misery, and worries them, and wearies them, that they can hold out no longer, and then down go their bucklers, and now, speak Lord, thy servants hear, now they are willing to hear him.

Fourthly, God doth it that he may weane his people from sinne, and take off their hearts from their own wayes: for a man is marvellous eager of sinne by nature, and will not let it go, and will not part with it by no meanes, his heart is set upon his lusts, and he will have them, though he hath hell and damnation with them; when the Lord calls upon them to walk in his wayes, they say they will not walk therein, *Ier. 6. 16. People will not be diligent in prayer and hold close to God*, they will not be strict in their wayes as the precisenesse of the Gospel teacheth them, now the Lord breaks in upon them in this fashion, and makes them willing. As a man deales with a young horse or colt, when a man would tame a colt that is lusty, and head-strong, and violent, he carries him out, may be, and makes him apprehend in his fancy, that he will ride him against stone-walls, and carries him, may be, into Quagmires, and Muds,

and rotten Fennes; and there he makes him go, and spurs him, and beats him, and raines him, and snaffles him, and thus he breakes his stomack, and at last he will beare the saddle, and carry a man quietly; so the Lord Jesus doth with a poor creature, he casts off the bonds of Christ, and though the truth begins to work upon his conscience, he throwes out the arrow againe, and heales himself with vaine healings; now the Lord breakes a mans heart, and opens a peep-hole into hell, as though he would throw him in quick thither, and shews him his misery to the life, and to the quick, and so makes them come off, as the Lord dealt with *Moses* when he would make him circumcise his sonne, he was loath to displease his wife, she was against it, being a *Midianitis* woman, and he was loath to have her ill-will, and therefore deferred it, now what course took God with him, the Lord met him, and would have slaine him, the Lord made as though he were his enemy, and would slay him; and now he was willing to do it, so the Lord deals with a stubborn soul if it belongs to him, he will overcome his heart, and make him let fall his finnes, he will make as though he would slay him; he will make him a weary of keeping his lusts, before he hath done with him: The Lord deales in this case as he dealt with the *Philistins*, they would not send home the Arke, what course did he take to make them send it home, and send it home in pomp, and great respect: God did sling down *Dagon* which was their chief Idoll, and the Lord smote them with *Emerods*. And now they think with themselves, let us send home the Arke of the Lord, and how shall we send it home? Let us provide golden Mice and Emerods, they sent it home with cost and offerings, so the Lord deals with those that belong to him, he tires them in their own ways, and makes them willing to come out at last.

5. To knock us
off from any
thing else.

Lastly, the Lord doth it to knock his people quite and cleane off from all, every man naturally hangs upon something, and above all hangs upon his good works, and good prayers, and performances, and this keeps his heart from seeing what a miserable creature he is, this keeps him from mourning, and zeal, and fervency, and all this while that he hangs upon these, his heart is hard'ned, he will never stoop and yield to God; now, when the Lord means to do a man good, he knocks him quite off, and plucks out of his hands all his works, and makes him let all go, not that he ceaseth to work, but as the Apostle speaks, *Rom 4. 14.* He makes him as a man that worketh not, not as though he worketh not, for there is no carnal man works more then this poor soul in this estate, he keeps a great deal of stir to find out mercy, and obtaine grace from God; there is none that mournes and laments more, and goes to Sermons more, but yet he is no worker now, he is faine to go to his father, to him that justifies the ungodly, all his wayes are soathsome and abominable, he seeth nothing to trust upon, but is driven to him that justifies the ungodly, he sees he is a vile wretched creature, he sees no worth, no reason why God should look upon him, he is now penniless, and worthlesse, and miserable in himself, the Lord makes him a very bankrout, he thought he was a rich Merchant, but now he makes him a very bankrout, and makes him appeare to be naked.

Use. 1.
To reprove
Dawbers.

First, here all Dawbers are to be reproved that preach nothing but mercy, and the promises of the Gospel, many love alive to be upon such theames, O say they, the promises are best to humble a man, and bring him out of his sins, whom shall we believe, God or man? This not the way, *Ezek. 13. 22.* the text saith, *Ye have strengthened the hands of the wicked, that he should not turne from his wicked wayes, by promising him life:* When a man preacheth the promise of God before wicked and ungodly men, this hardens their hearts, and strengthens them that they will not returne from their wicked wayes, because the promises are propounded to them, and the Minister makes no distinction between the precious and the vile, this strengthens them in their finnes, and makes

makes them think they are not so vile, but they hope they are in a good case for all this, therefore Saint *Austine* calls such men *desolators*, not *comforters*; such work desolation in their hearers, and no found consolation; such Ministers as make their Sermons to be pillows under peoples elbows, they make themselves guilty of the peoples blood, and their souls shall be required at their hands, they are the cause of peoples miscarriage, when a Minister thinks to do people good, by crying peace, peace, when the Prophet saith there is no peace to the wicked, this rather drives people further off from God: may be it may make them seeme outward professors, but it will never make them sound in the faith; *rebuke them sharply*, saith the Apostle, *that they may be sound in the faith*, Tit. 1. 13. sharp rebuking the powerful delivering of the Law and Gospel is the meanes to make men sound in the faith, the more humble a man is made to be, the more faith he comes to have, our Saviour saith of the Centurion, he had not found the like faith in *Israel*, how came this? the text shewes plainly, that we shall hardly heare of a man so humble in an age as he was, he did even grudge to think that Christ should come into his house, he thought he was unworthy that Christ should come under his roofo, though he were in the dayes of his humiliation, in the forme of a servant, his heart was employed and brought low, he had no hope in himself, all the worth he saw was in Christ, this helps a man to the more faith, the more a man is employed, the more may be poured in. Wherefore serve all those texts in Scripture? *The wrath of God is revealed from Heaven against all unrighteousnesse, tribulation, and anguish shall be upon the soul of every one that doth evill, flesh and blood can never enter into the Kingdome of God, that which is borne of the flesh is flesh*, and such a one can never please God while the world stands: Wherefore serve all these texts of Scripture when Gods flings balls of fire upon men that live in their wicked wayes? Why do we not open them and presse them upon mens consciences? Why do we not apply them to those to whom they belong, are they not in the Bible? were the Prophets fooles? were the Holy Pen-men of the Scripture mistaken in putting such texts into the Bible? If they be there, they ought to be uttered and applied, and if they be to be applied to whom, but to those to whom they belong? Then such persons had need to look to themselves, and we that are Ministers, woe unto us if we do not preach terror to whom terror belongs, as well as mercy to whom mercy belongs: but you will say, are not we Ministers of the Gospel? 'tis true, and so was Christ, yet mark what he saith, repent and then believe, first he discovers their miserable conditions, and breaks their hearts, and then bids them lay hold upon the Gospel of peace, this is the Method that we that are the Ministers of God should take, first wound, and then heale, first lance, and then bind up, first detect mens sinnes, and shew them their miseries, and then shew them a remedy: first let them see what they are, and then see how they may be better.

Then you must be content to let us go up upon Mount *Eball* and pronounce the curses of God upon those that go on in their sinnes, you must be content to have your estates and conditions ripped up, be not ready to be snappish and murmuring against the revelation of the Law; and the opening of the hellish sink of sin that is in your hearts, be you willing to hear it and let us do it, 'tis true, we must be ready to poure in Oyle into every bruised spirit; but first we must come with the hammer of the Law to breake and then bind up, let me tell you, as many as go on in your sins, and are yet without Christ, let me tell you what your condition is, be it known from the Lord whatsoever you may think, you are in the gall of bitterness, and in the bond of iniquity, hell is moved for your coming, and the pit is digged for such as you are; you are under the wrath of heaven, and though God be gracious and full of mercy yet he will never save those that disobey him and stand out against

Use. 2.
Be content to
heare the curses
of the Law
preached.

his Holy and Heavenly Word, though Christ died for sinners, yet he is a stumbling block and a rock of offence to those that are disobedient, and stumble at the Word, 1 *Pet.* 2. 8. Whatsoever you may think of your selves and do not think of these things, but suffer the world and your pleasures to take up your mindes, think of it, what a woefull case you are in, know that the great God of Heaven and Earth hath bitter things against you, and you shall heare it with both eares when it is too late, there is no mercy but for them that repent and forsake their sins, there is no Kingdome of Heaven for you, you have no hope, the Devils and you have one hope. What turned so many Angels of Heaven into Hell? was it not sin? you have that very sin upon you, you do not see your misery, but if your eyes were open and would but heare what God saith, you would loath your selves in durt and ashes, and your knees would knock together for anguish of heart. What no conversion yet, no new creatures yet? then no Christ, no Heaven, no Happinesse: what a woeful thing is this? I beseech you think of it, and apply it, and tell your soules, either sin must down, or else no Heaven to be looked for, either I must be an holy man, either God will give me grace and holinesse here, or else I shall never see his face with comfort hereafter, either I must have my life changed, and my conversation made spiritual and godly by Jesus Christ, or else I do but deceive my own soul to think of any happinesse, this is certaine, therefore do not think lightly of any sin, there is no sin so small but is able to damn thy soul unlesse thou embrace the Gospel and the Kingdome of God. If it were possible that thou never hadst sinned but one sin, that one sin will damn thee, unlesse thou be a new creature, and by Faith embrace the Son of God, thou canst not be saved, there is no sin so small, but the wrath of God from Heaven is revealed against it; if people did but see their sins like so many Devils, if they did but once see these Cockatrices stings, if people were but affected with their estates and conditions, something might be said, but unless mens sins be laid before their eyes, and charged upon their souls, what hope have we to do them any good?

Use. 3.
To comfort
those that have
had this work
of the Law on
them.

Thirdly, this is for comfort to those that are humbled, such as have had the Law come unto them, and hath knocked them off, that they have nothing to trust to, and they see what miserable creatures they are, look up and heare what the Gospel saith, the Gospel of God sheweth mercy freely to be had, and delivers promises freely to be apprehended, and doth proffer eternal life without money or moneys worth, though a man be never so vile and wretched, if you see your misery, you have *Dauids* own argument, go and use it, *Psal.* 25. 16. *Have mercy upon me O Lord, for I am desolate and afflicted;* all the Saints of God have no other argument but this, in begging of mercy, as who should say, I am a miserable creature, no grounds whereupon to expect any mercy, I am a desolate, afflicted, undone man in my self, all my hope is in thee, go to God, and lie at his gate, and plead this argument, submitting to the Gospel, *Have mercy on me O Lord, for I am desolate and afflicted;* and here now comes in effectual calling, when the Law hath shewed a man his wretched estate, and his blindness, and nakedness, and captivity, if the Lord do mean any mercy to a man, here comes in his effectual calling.



2 THES. 2. 14.

Whereunto be called you by our Gospel to the obtaining of the glory of the Lord Jesus Christ.



Have spoken already of the preparatory work that goes before Effectual Calling, the next thing I am to speake of, is the parts of Effectual Calling, and they are two.

Two parts of effectual calling.

First, the offering of Christ and his merits, the objective propounding of Christ and his benefits, when Christ

1. Offering of Christ.

comes and offers himself to a man in the Gospel, *he came to his own*, John 1. 11. *but his own received him not*, he came and offered himself to them, *I am the way, the truth and the light*, I am the Messias, and the Saviour of the world, and I have eternal life, and here I am, take me, and all with me, this is the first thing in Effectual Calling, the objective propounding of Christ to a man.

The second thing is the receiving of Christ, not only the offering of Christ to a man, for so he offers himself to those that are not of God, even to all, but in Effectual Calling, as there is an offer on Gods side, so there is a reflection on Gods side, *as many as received him, &c.* John 1. 12. *they received him*, these two now make up Effectual Calling, the offering of Christ and the receiving of him, when Christ calls a man to him, and he answers to his call, thus you see the parts of Effectual Calling.

2. The receiving of Christ.

First to speak of the first, the objective propounding of Christ and all the things of Christ to a man, and this hath two degrees like the morning light that hath two parts, the dawning of the day, and the Sunnes arising, so there are two parts in this objective propounding of Christ to the soul, the first is that general propounding of him to every creature, now the soul thinks what to every creature, then it is propounded to me as well as to any body else, but the effectualness of this call is, that it breeds the seeds of grace in a man, it breeds saving desires, and saving longings, and saving, and kindly mournings for the want of this sweet good; when it sees such an excellent good, and a possibility of it, and that it is propounded to every creature, then the soule thinks I may be one as well as any body else, and so the soul longs after it.

Two parts or degrees of offering Christ.
1. General.

The second thing is the personal propounding of this to those that have these seeds of Grace, the first was general, to one as well as to another, but now this is to this mans person rather than to any body else, and now the soul begins to think seriously this proposition is to me, this tender is to me; I hunger, and thirst, and long, and therefore this belongs to me, and the effectualness of this call is to make the soul come to Christ, and cast himself upon him by faith, these are the parts of propounding of Christ, and both these are twofold, the first is the external part of it by the Word, the other the internal part of it by the Spirit. Now we are to speak of the first of these, how the Word works this general call, and for this I have chosen this text, *Whereunto he hath called you by our Gospel, &c.* For the coherence of these words in the former verses, the Apostle had told the *Thessalonians* of a woful falling away that should be among all visible Churches in the whole world almost, that there

2. Personal.

2. Both,
1. External.
2. Internal.

there should be a general defection, unlesse of Gods Elect, and they should have fearful declinings, and he sheweth that the power of the Devil and his instruments should be the cause of this falling away, he should come with strong delusions, and then the just cause why God doth suffer the Devil and his imps to bring this about, *that all they might be damned that had pleasure in unrighteousnesse*; the Lord would have them damned, and this made the Lord suffer the Devil to work Apostacy, and declining to them. Now this is a fearful thing, and therefore in the next place he comes to comfort the *Thessalonians*, for they for their part, the godly amongst them need not to be dismayed for fear of falling away, as if they should not hold out, but he would have them encouraged that they shall stand out for ever, and he comforts them by two Arguments: First, by Gods predestination of them to life from all eternity, God hath chosen you to salvation from the beginning; and then he laies down the meanes God had appointed for the attaining this salvation, and that was through Sanctification in the Spirit, as who should say, 'tis true, there shall be such a falling away, but you that are godly need not be dejected, for God hath chosen you from all eternity, and therefore will sanctifie you, and keep you through his mighty power unto salvation, that you shall not fall away. The second Argument is their Effectual Calling, that is in the text, *Whereunto he hath called you by our Gospel*, &c. as who should say, the Lord hath given you a pledge that you shall never fall away finally, for it is plaine that God hath chosen you, and he hath given a pledge of his Election, for he hath called you, therefore be of good cheare. Well then in the words of the text you may consider these four things.

First, Effectual Calling, *be called you*:

Secondly, the meanes whereby he hath wrought this in you, namely, *the Gospel*.

Thirdly, the tearme whereunto he called them, noted in this word *hereunto*, which if you look into the former verse was *unto Salvation*.

Fourthly, what this salvation is, it is a most admirable incomparable thing, no tongue is able to speak it; Oh saith he, *It is to the attaining of the glory of the Lord Jesus Christ*, the very same glory that the Lord Jesus Christ was advanced to, you have part and communion therein. Now three of these points I lay aside, the point that serves our turn is the second, *be called you by our Gospel*.

Doct. The Gospel or general tender of grace, is that by which God calls men home.

That the thing that calls Gods people home, it is the General tender of grace, indifferently to any man without exception, whosoever will have it, that is, the Gospel. When Christ should call *Nicodemus*, after he had convinced him of his blindness, and cursed estate, and made him see he was a fool in all the things of God; now he gives him a call, and how doth he call him? it was even this general tender, *John 3. 14, 15. As Moses lifted up the Serpent in the Wilderness, so must the Son of man be lifted up, that whosoever believeth in him, should not perish, but have eternal life*: As who should say, I bring an indifferent doctrine, I propound it to all creatures, and thou maist have a part in it as well as any other; *Whosoever believes shall not perish*, if thou hast a heart to believe and come unto me, thou shalt not perish, but have salvation. So when our Saviour sent his Disciples to call his Elect throughout the world; mark what directions he gave them, he calls people with a general call, *Whosoever will, let him take of the water life*; whosoever hath a mind to be saved, to know God, and have Communion with him, and be united to him; whosoever hath a minde to these things, tell him I am for him, he proclaimes it over the whole world, tell every creature in the whole world, *He that believeth, and is baptized shall be saved*; here is no exception put in, but preach the Gospel to every creature, tell every creature what I have done for the sins of the world

world; and how I have opened the Kingdome to whomsoever will enter, thus God calls his people, his Ministers go up and down and tell them they may have pardon, and grace, and righteousness for nothing, come and buy without money, though you cannot give a farthing token for it, but be poor, and miserable, and cursed creatures; Come, here it is, wine, and milk, and bread; and all without money, you shall have it for taking and carrying away, so *Rev. 22. 7. Whofoever will, let him take of the water of life freely, it is a quickning* *quæ vult*, there is none exempted, if any man will he may be saved, if he have a will, a minde, a heart to it, he may have salvation.

Now here be three things I would shew unto you, first, what this general tender is, whereby God effectually calls his people. Secondly, why it is by a general tender. Thirdly, the uses.

First, what is this general tender of Christ and grace to every creature that hath a minde to it? and it is this, that Christ is the only sufficient meanes to make a man happy; that whereas he is out with his Maker, he alone can set him in again, though he be under a thousand miseries in this life, and under a thousand eternal miseries in the life to come; there is in Christ an alldifficiency to make a man happy, God is the fountaine of all goodnesse, and till his goodnesse is opened in Christ Jesus, this is that same general thing, as *Paul* saith, *1 Cor. 1. 23, 24. We preach Christ crucified unto those that are called the power and wisdom of God*; as who should say, this is the thing we go up and down every where preaching, that Christ was crucified for the sinnes of the world, and hath power to save any man that comes to him; it was the wisdom of God, he found out this meanes; it was an impossibility in the wisdom of men and Angels, how man should be saved, the Wisdom of God hath found out the Lord Jesus Christ to be the meanes, and he is the power of God to save any man that believes, and wheresoever we come we preach this Doctrine. So again you may see, *Heb. 7. 24, 25. This man hath an unchangeable Priesthood, for he is able to save to the utmost all those that come unto him, &c.* As who should say, he is a publick Saviour, he is not onely able to save these and these, but all that come unto him, he is able to save them to the utmost; whosoever you are, though you be never so wretched, and reprobate to every good work, though never so foule, and all the nitre in the world cannot cleanse you, never so stubborne, and all the meanes and Ordinances you have enjoyed have not tamed you: why, yet here is a Saviour for you, he is able to save you to the utmost, though you be never so out with God; and though God be never so much displeased with your sinful courses, and all the Angels and all the world cannot take away Gods wrath from you, yet he is able to save you to the utmost if you will come unto him; This is the tender of the Gospel delivered to every man. Now in the next place I will shew you the reasons why God calls people home by a general tender in this fashion.

First, because this is the surest ground of faith; suppose a soul that is effectually called shall afterwards feare and question, and by what warrant do I hope to be saved by Christ? and by what warrant do I look to be heard for Christs sake? and how is it that I lay hold upon such promises, and cast my self upon such things in the Gospel? upon what acquaintance do I presume that the Lord Jesus will see you assisted in all my wayes, and helped in all estates and conditions, and save my soul when I die? Why? saith he, I have a good warrant, for I see in Scripture that Christ is tendered to all, and *whofoever believes shall not perish but have everlasting life*, and whosoever will have him, may, I could not tell indeed I was elected before I heard the Sermon, but I heard that any man might have Christ that would, and I am sure I would have him, and I finde in Scripture that he came to save that which is lost, and I am sure I am a lost creature, and if he came to save that which is lost, I have

Reas. 1.
This the surest
ground of faith

warrant to believe. This is that which grounded Saint Paul, this generall offer, *This (saith he) is a faithful saying, worthy to be received of all men, that Christ died for sinners, whereof I am chief,* 1 Tim. 1. 15. As who should say, here is the thing, this is that which comforts me, and staies my soul, I see that Jesus Christ came into the world to save sinners, and I see it is a faithful saying, and worthy of all men to be received, all men whosoever have a heart may receive it, and I am sure then he came to save me, and this is my hold, I have no other hold but this. But now if a man were called by any other call but this, a man could have no ground for his calling, if the Scripture should say they only are called that are elected, he would have no ground for his call.

2. This is the best answer to Satan.

Secondly, because this is the best answer to Satan, many times a man will be put to heavy straits, and will have much ado to answer Satan; sometimes a man will be under uncertainty, sometimes under want of feeling and sense, sometimes under horror of conscience, and a mans sins may come to a mans view, and feares may step up in the soul, then Satan comes, how look you to be saved? you are a wretch, you have a stiffe faith indeed! What believe, and no sense and feeling? such a horrible wretch, and such a guilty conscience, and you believe? What have you to shew? Is any one promise in the Bible to such a one as you that are so foul and filthy, and cannot pray, nor do any thing? you see God casts you off, where is any promise for you to hang upon? Yes, I can believe for all this, because the Gospel is not tendered to sense, and feeling, and such and such things, but to every one that would have Christ, and I would have Christ, and so much the more eager is my heart to have him, the more I am troubled and cast down, the more I would have Christ and grace, here is my hold, this is the thing, the sure Word of Faith, it is called *the Word of Faith*, Rom. 10. 8. Now you know the Word of God is true, whether a man believe or no, and now when faith comes in, it layes hold upon that general Word; the thing is true, so that if any man comes and believes, though I never found it before, I believed it, yet now I may hang upon it; and there is nothing in the world will put off Satan more then this, he will say, you have Christ; how can you have him? you are proud, aye but I would be humbled; you are dead, 'tis true, but that is my grief and mourning; I would be quickened, and therefore would have Christ that I may be so, and so; here he hangs upon the general tender of Christ.

3. Because this is that which is true before all acts of man.

Thirdly, because this is that same simple Scripture that is simply true in it self before all acts in man; a man cannot be effectually called by any truth, but that which is true in it self before all acts in man; now what truth can effectually call a man before any act of grace in man, but only the general tenders of the Gospel? these are the truths that are simply true in themselves. Before any thing is done upon man, it may be true that God hath elected me, but it is not a Scripture truth before something be done in me, the Scripture doth not say simply in it self that I am elected before some grace be put forth in me; if I have grace put forth already in me, then I may say, that God did specially intend it to me, and did elect me in Christ before all worlds; but now these truths cannot call a man, because before effectual calling nothing is done in a man, therefore those truths that suppose any thing in a man, cannot be calling truths, the first truths that a man is effectually called unto, a man hath no more to shew for it, then any man else in the world; therefore it must be meerly the truths of the Gospel in themselves, what Christ did, and so forth.

As for example, these be the calling truths, *Behold, the Lamb of God that taketh away the sins of the world*, Joh. 1. 29. *God so loved the world, that whosoever believeth in him shall not perish, but have eternal life*, John 3. 16. and Matth.

Mat. 18. 11. The Sonne of man came to save that which is lost; but these truths concerning this mans election, that God doth love him, and hear him, and accept of him; these are not Scripture truths in themselves, but when a man is called then they come in; now a man may see that he is elected, and accepted of God, but these truths can never effectually call a man, because effectual calling is the first thing that is done in a man, and this work finds nothing in a man more then in any other, and therefore it must needs be a general tender.

Fourthly, because this is only that which every man is bound to believe it is that only which a man is called unto; God when he doth effectually call his people, doth call them to do nothing, but that which is every mans duty to do, he calls them to believe in the Lord Jesus Christ which is one mans duty as well as another; as Christ when he went to preach every where up and down, saith he, Repent and believe the Gospel; as who should say, it is every one of your duties to repent, and believe the Gospel, it is the very same truth, that believed, saveth Gods people, and not believed, dameth the reprobrates, as *Mark 16. 16. He that beleeves shall be saved, and he that beleeves not shall be damned;* as who should say, both is the same truth that is propounded to this man that is saved, and that man that is damned, therefore they must be the general truths of the Gospel; particular truths do not bind every man to believe, it is not every mans duty to believe that he is elected, that he hath intended his Son Christ for him, rather then any other; God binds not every man to beleeve this, but he binds every man to believe that God is the eternal good of a man, and this is to be had by coming unto Christ, when a man can believe this, and cast himself upon it, this is true and saving faith, when this draws a man to God, and pulls him out of his sins, and this is the reason that the Apostle saith, *1 John 3. 23. This is the Commandment of God, that ye beleeve in his Son Jesus Christ,* so that you see this is clear, that it is the general tender of the Gospel that calls Gods people home to God: whatsoever a man be, an old sinner, a young sinner, a grosse sinner, be he what he will, if his heart stoop that he would have Christ, and all Christ, he shall not perish, but have everlasting life.

Obj. But you may say, faith is onely of Gods Elect; how then can Ministers tender such a proffer as this, whereas Christ is only given to the Elect?

I answer, it is true, that the Elect, when all comes to all, they only get it, yet it is seriously tendered to all; we had never heard of Election and reprobation, but only because of this, because that when the Gospel is preached, we see that some receive it, and some receive it not; now thus you come to see election and reprobation, for when a man comes to receive the call, we see that that man is elected, because no man takes Christ but by grace, every man would stand out and refuse Christ, but when we see a man takes Christ, then we see he is elected; and when we see another man doth not take Christ, we see then that man is left to himself, and hath a wretched heart, and reprobate minde, and God lets him have it still; as he will have his sins, so God lets him have them still; yet notwithstanding this is very true, that Christ is propounded to all, and this the reason why our Saviour Christ saith, *Mat. 20. 16. Many are called, but few are chosen,* the meaning is, many are called, but few there are that do answer this call, there are few that have grace to do it; the most part of the world will rather have their lusts then Christ, and therefore there are but few, because God hath chosen but few.

The tender of the Gospel must be without restraint to election.

1 O herwise the elect would have no ground for their faith.

Now the reason why the tender of the Gospel must be delivered without any restraint to election; is,

First, because if there were not such a proffer without exception to any that will have Christ, then the Elect should have no ground for their faith;

a man cannot see he is elected till after he hath faith; no man hath faith and repentance at his first effectual call; now how shall a man have any ground for his faith when the Gospel is propounded onely to the Elect? every man will be at a stand, I know not whether I be elected or no; I am as fair for hell, as any for ought I know; I have sins to damn me, but no election, as far as I know; you preach Sermons all your life time, I can beleeve none, because you preach only to the Elect; so the children of God can have no ground for their faith, because there is no particular place of Scripture that bindes a man to beleeve his election, therefore it must be a general proffer of the Gospel propounded to every man; *John 6. 35.* there saith Christ, *He that will come unto me, I will in no wise cast off;* there you see it is general, any man that will come to Christ, whether Elect of God no matter, Ministers should not stand demurring and questioning, I know not whether these be Elect or no, do you deliver the Gospel, and afterwards it will appear who are elected, and who not, by their receiving or not receiving the Gospel, leave you that to me; preach you how men may be happy, and what a miserable estate they are in, but if they will come out of their sinnes they may receive the pardon of them; tell them, that whosoever comes to me shall in no wise be cast out, be they what they will.

2. Because in reference to men, calling is before election.

Secondly, because though election be first in Gods order, he doth first Elect a man before he calls him, yet with the Elect, with Gods own people it is clean contrary; first, they must be effectually called before they can have any inkling of their election in the point of knowing of it, therefore *2 Pet. 1. 10.* the Apostle saith, *give all diligence to make your calling and election sure;* first, make your calling sure, else you can have no inkling of your election; now when this is sure, you may be sure of your election; before the point of effectual calling there must be no talking of election, either in the Minister that preacheth, or people that hear; this election is a thing in Gods own bosom, which comes after the receiving or rejecting the Gospel, the one will reveal election, the other reprobation.

3. Because there is a difference between men and devils.

Thirdly, because there is a difference between men and devils, there is no possibility for devils, though they would never so faine, to be saved, for Christ *took not upon him the nature of Angels,* *Heb. 2. 16.* he did not meddle with them, therefore now we cannot say to them, if ye beleeve, you shall be saved, because there is possibility for them, though they would never so faine; but there is a possibility for all men to be saved, if they would beleeve, there is sufficiency of merits in Christ, and it was intended to the sonnes of men, to as many as would have it, though indeed all men would have none of him, if they were left to themselves; yet notwithstanding the Gospel is offered to all, every man might have him, but that he will not have him.

But there be two Objections against this doctrine.

1. Because this seems to be the contrary to the doctrine of many godly and religious Divines heretofore, who seem to say, that the Gospel is only for the Elects sake; it is the doctrine of many Divines, if I knew who were elected, and who were not, I would not deliver it to them; this is a dangerous doctrine, yet the ground of the doctrine is true, that the Gospel is properly bestowed upon the Elect, *To us a child is born, to us a child is given;* that is, to the Elect, but yet this is not contradictory to that which I now deliver; I deny not that Christ is given intentionally to Gods Elect upon beleeving, yet he is tendred to others too, and intended too, upon that condition; God cannot mock people, and make as though they might have eternal life, and cannot have it though never so faine; it is not so, but God deales seriously with people, for every man shall have Christ that hath a true and sincere heart; now it is true, this heart is only given of God, because otherwise a man

is stubborn and stiff-necked, and will not give over his sins, and deny himself, but will rather have his own courses then Christ, though he may have eternal life by him, yet the proposition of the Gospel is general to every man that will believe, and will have Christ; and this is necessary, and this is the very self-same doctrine that all Divines have preached heretofore, only it is delivered otherwise, and the reason why there is a necessity of delivering it thus, is, because this is the form of preaching set down in the Scripture, and this is the way to fish out Gods Elect, and the best way to settle their mindes, and establish their consciences, and this is the best way to feel and groap in Congregations who are of God: Wilt thou have Christ and eternal life, and be delivered from thy finnes? thou mayest then have the pardon of thy finnes, and the favour of God; now if a man be of God he will hear us, if he be not, he will not hear us; this is the way Scripture sets down, as you may see, *John 1. 11. He came to his own, and his own received him not;* Christ came and offered himself to his own, he calls all his own people, the very reprobates are his own in respect of the offer, but in respect of receiving it; so the Elect onely are his own, *ver. 12. To as many as received him, he gave power to be the Sonnes of God.* So *Acts 8. 37.* The Eunuch would faine have Christ by baptisme; what hinders me but I may be baptized? let me enter into Covenant with Christ, what should let me? Mark what *Philip* saith, *if thou beleevest, thou mayest,* could he tell whether he were Elect or no? no, but he feels him with the general tender of the Gospel; what lets me? he saith, nothing lets thee if thou canst beleeve, he could not tell whether he were elected or no, but saith he, if thou canst beleeve with all thy heart, thou mayest have Christ and all the benefits of the Covenant of grace, if thou hast a heart and minde unto it, thou mayest have it, and after he professed he had, he baptized him. So *Paul* dealt with the Jaylor, *Acts 16. 30, 31.* when *Paul* saw the Jaylor ready to stab himself; how could he tell whether he were elected or no? yea, when he cried out, *What shall I do to be saved?* he might speak out of horror and conscience: how did *Paul* know that he was elected? but he feels him with the general tender, beleeve in the Lord Jesus Christ (saith he) and thou mayest be saved, whatsoever thou art; he doth not stand upon his election, but beleeve in Christ and his Gospel, and believe eternal life is in him, and rest upon him for it; let this be a means to pull thee out of thy sins, and to seek after righteousness and communion with him; if thou hast faith thou shalt be saved.

Obj. The second Objection is this, that this doctrine seems to favour our adversaries, our adversaries say, that Christ died for one as well as for another; and the Gospel is to be propounded to one as well as to another; and it is as much for one as for another; now if we say so too, we shake hands with them.

Ans. 1. I answer, First there is a great deal of difference between that which the *Pelagians* speak concerning this thing, they say that Christ intended his death no more to one then to another; no more to *Abraham* then *Pharaoh*; no more to *Peter* then *Judas*; look what minde God bare to one *a parte ante*, he bare as good a minde towards the other; now this we peremptorily deny, and it is an horrible blaspheming of the grace of God towards his people, for he will have one rather then another, *Acts 13. 48. as many as was ordained to eternal life beleeved;* as who should say, as many as God had chosen, they took Christ and none else, God did intend Christ to them especially, more then to the rest, he gave them a heart, and let the rest go on in the stubbornnesse of their hearts.

Secondly, they say, that Christ came to bring nothing but a possibility of

salvation into the world; now that any man is saved, is through the ability of a mans will, that one man will be saved, another will not; this man will beleeve in Christ, another will not; This we peremptorily deny too, for this is to blaspheme the Lord Jesus Christ to say so; for 'tis true, Christ hath wrought a possibility for others, they might have been saved, but would not, the rebellion of their hearts damned them, their unbelief sent them to hell, but yet he first brought an actuality of salvation for some, for he had his name for this, *Mat. 1. 21. Thou shalt call his name Jesus, for he shall save his people from their sinnes*; nay, the Father and he did indent one with another, that he dying upon the crosse should see his seed, *Ejay 53. 10.*

Thirdly, they say that Christ might have died and none have been saved, which is an horrible impiety for a man once to speak, whereas certainly Christs death could never have been frustrated; if Christ did die for his people, he will save them, the gates of hell shall not prevaile against them, he will gather up all that do belong to his election.

Lastly, the adversaries say, that as there is a generality in the offer, so there is an universality in the grace; now this we deny too, that there is an universal grace, God gives more mercy to his own people then to others, *to you it is given*, (saith Christ, &c.) *Mat. 13. 10, 11. so to you it is given*, saith the Apostle, *not only to beleeve in him, but to die for him*, *Phil. 1. 29. so that God gives more grace to his people then to others*, he gives onely common grace to the wicked; 'tis true, God is not wanting to the wicked, God will ever be-forehand with them, and they shall have more then they make use of; now wicked men the Lord leaves them without excuse, for they stick not at an impossibility, but at a will, they will not come in that they might be saved, they will not do that which God hath put into the power of their hands to do; God gives them knowledge, and they will not practise it; God sheweth them their sinnes, and they will not leave their sins; may be God makes them leave their sinnes, and then they return to them againe; it may be God makes them that they never return to their sins again, but then they take up onely a kinde of forme, and there they stick and go no further, thus they stick at the will, they will not have the Gospel upon Christs termes.

Use 1. For the comfort and encouragement of Beleevers.

The first use of the point is this, it is a great comfort and encouragement to the faith of all Gods people; what an excellent and sure word is this, when they shall finde that they have such an excellent warrant to lay hold upon Christ, when he is so publickly tendred in the Scripture; there is a common salvation in Jesus Christ, *Jude 3.* Christ hath made it to be common for any man that will have it upon the tearms thereof, it is as common as Adam was, *As in Adam all died, so in Christ shall all be made alive*, *1 Cor. 15. 22.* not as though all men simply shall be made alive, for all men possibly are not alive, as all men possibly are not dead in Adam, for there might be millions of men after the world is ended, but only those that are in the loyns of Adam; all men that came out of the loyns of Adam shall die, so all they that ever are in the loyns of Christ (as all they are) that will have him, they shall be made alive; it is as general as Adam, as many as were in the loyns of Adam, and lived and died so, shall die; so all that are in the loyns of Christ, and have a will to come to Christ, shall be saved, for it is the will that carrieth all the soul; when a man will do or suffer any thing for Christ, whatsoever sin Christ will have him leave, he will leave it, whatsoever duty Christ will have him take up, he will assume it, he will break through all hindrances, and use all means, he will have it; the righteousness of Christ is for every one that will have it, I will have it saith the soul, therefore it belongs to me, the Gospel of salvation is tendred to every one that hath a minde to it, I have a mind to it upon the Gospels tearms, and therefore it belongs to me.

The

The second use is of confutation, to confute those that desire faith by the full assurance of the pardon of a mans sins, and the salvation of his soul; this is a dangerous doctrine, and condemns the half of the generation of God; nay, all of them at one time or other, you see how the Gospel calls a man to believe, concerning justification and salvation, it calls to beleeve in the record of his Son, that he is the Lamb of God, that takes away the sins of the world, that he is eternal life, that he is the way, the truth, and the light, that he is the hope of glory; that he is the way of coming to God the Father; now when a man hath this faith in a lively manner, and this pulls a man out of the world, & draws him to Christ, this is the true faith, this is the faith of the Gospel; faith is not defined by assurance in Scripture, but by beleeving in Christ, *John* 3. 18. by trusting upon Christ, *Ephes* 1. 12. by resting upon God, *2 Chr.* 14. 11. by relying upon God, *2 Chr.* 19. 8. by adhering and cleaving to God in Christ, *Acts* 11. 23. this is true faith, when a man relies upon God, when he believes this same blessed record, and throws himself and casts himself upon it, and will obey God; I may say to you all that have this faith, as the Prophet *Esay* faith to such as you are, *Who is there among you that feareth the Lord, and obeyeth the voice of his servants, though he sit in darknesse, and seeth no light, yet let him rest upon the Lord, and stay himself upon the God of his salvation?* *Esay* 50. 10. as who should say, though you be in the dark, and have no light, no assurance, no sense and feeling, no inkling of Gods mercy; though you be in darknes and know not where you are, yet if you have a heart to fear God, and obey the voice of his servants, and hearken to the tender of the Gospel, trust in the Lord your God, rely upon him for all want of sense and feeling, for all darknesse, for all want of light in you, for all want of comfort, and stay your souls that way, yet trust in the name of the Lord, rely upon him for all his mercies, though you be at this passe.

Use 2. For con-
tutation.

Object. But the soul will say, I am afraid I have nothing, I have no interest in Christ, but what of that?

Object.

Answ.

Answ. If thou be never so much afraid, mark what *David* faith, *Psalme* 56. 3. *What time I am afraid, I will trust in thee;* as who should say, though I be in the midst of fears and doubts, and terrors of conscience, what time this fear comes upon me, I will cast my self upon thee; so that this is that which the soul is to do that beleeves the tender of the Gospel, and this draws him, and works upon him, it is not a dead faith, but an operative faith, it pulls him, and draws him to Christ; he must have Christ, and he must have righteousness; is there such a faith? then rely upon God; though thy fears come upon thee, yet urge thy self to trust in God.

Object.

Obj. And againe it may be objected, I have hardly any hope that ever I shall have the pardon of my sins, that ever God will hear my prayers, and accept my duties and performances. What of that? if thou hast this faith?

Answ.

Answ. Mark how it was with *Abrahams* faith, when God told him he should have a sonne, though it were above hope, besides hope, against hope, yet he believes in hope; so though thou hast hardly any hope, yet above hope, believe under hope, and though thou art put besides all hope, and art even ready to be at the brink of despaire; yet through thy self upon God, if I perish, I perish; go on in the ways of God, and seek after the ways of Jesus Christ, and rest upon him from day to day, and strive to draw neerer to him, to have communion with him, and though thou beest put besides hope, yet believe under hope.

Object.

Obj. Again, it may be objected again, if I have any faith, it is such a weak faith, that I can hardly perceive it is any at all, God will never receive me surely?

Answ.

Answ. I answer, it is not the strength of faith that justifies, but it is faith that justifies; the plaister may heal the wound, though the hand be weak that lays it on; faith is the hand that lays hold on Christ, and Christ is the plaister that

that is applied to the soul; now though the hand be never so weak, yet it will do the deed as well as a stronger; so it was with the Father of the child that came to Christ, he could hardly see he had any faith; he could not simply deny he had faith, but Lord, saith he, *I believe, help my unbelief*; he cried and spake with tears; he saw such a deal of unbelief, that the tears trickled down her cheeks, *Matthew 9. 24.* yet notwithstanding, that faith got mercy from Christ: Mark what Christ saith, *Mat. 18. 10.* *Take heed that ye despise not one of these little ones*; if Christ will not have his little ones despised of men, then certainly he will not despise them himselfe.

Object. But you will say weak faith will save indeed, but I question whether I have any faith or no, therefore how can I lay hold, and embrace this same mercy then?

Ans. I answer, though thou beest put to this at any time, do as the servants of God have done, (for it may be the case of the very servants of God, yea of the best of Gods servants,) now you may see what they do in such a case, how they run to God, and pray to him, *Psalm 61. 2.* *When my heart is overwhelmed, lead me to the rock that is higher than I.* The Prophet *Dauid*s heart sometimes was overwhelmed, but he now went to the rock Christ, when I am in this case (saith he) lead me to the rock, shew me Christ, guide me to him, set me upon him.

Object. But then it may be objected, I cannot pray; if I could pray, it were something, but I can hardly pray; I go to pray, and when I am down upon my knees, I can say nothing; this may be the case of Gods choicest servants, *Romans 8. 26.* *Paul* puts himself into the number, *We know not what to pray as we ought*; we know not what to speak as we should, but yet God hath appointed his Spirit to help us in such a case, though *Hezekiah*, *Esay 38. 14.* could not speak a word, but chatter like a Crane or Swallow, and mourne as a dove; yet he had experience that God heard him at that time. So *Psalm 77. 4.* The Prophet there confesseth he was in this case, that he could not pray, I am so distressed saith he, that I cannot speak; he meanes, to God; and it seemes he found by experience, that he could not pray, nor tell how to poure out a request to God, he was even stopped and stifled in his prayer, yet in the first verse he could speak it that God heard him for all this: Well then, here you see is the ground of the faith of any poore soul, though he have not any assurance, yet if he hath this faith to relie and rest upon God; if the Gospel calls him, and he comes at this gracious tender; if he casts himself upon this, and this draws him to Christ; and if he love God, and labour to please him, and obey him, and throw away all whatsoever displeaseth him; if this makes him heavenly minded, and long after the knowledge of God, and the revelation of it, this deads his heart to worldly things, and makes him spiritual; if it be thus, this is true and saving faith, and not dead faith.

Use. 3. This is encouragement to those that are without. How many are there among you, that are yet in your sinnes, and were never yet brought home to Christ? Consider what an excellent invitation here for you; the Gospel is sent to every Creature under Heaven, as you may see, *Col. 1. 23.* You may have Christ if you have a will; you may have righteousness, if you have a will to it; you may have redemption, if you have a will to it; you may be delivered from sin and Satan, if you have a will to it; you may have the favour of God, if you have a will to it; you may have Christ, if you will have all Christ; he will come to you, and will receive you, as you may see an excellent place for this, *1 Cor. 6. 11.* The Apostle there saith, that drunkards and

and adulterers, and covetous persons shall never inherit the Kingdome of God; such were some of you, but you are justified in the Name of Christ; as who should say, there is no limitation in the Gospel of God, as none in the tender of it, so none in the execution of it; for all you were drunkards, and prophane, and covetous, yet you have found mercy with God by entertaining of this; this methinks should envite people, and draw people to come to Christ: whosoever hath a minde not to perish, not to go in a hard heart, not to be worldly, and without God in the world; here Christ doth envite them all to come, *Matthew 22. 9. Go into the high-ways (saith Christ) and whomsoever you finde, bid them to the Marriage;* God knows who we may finde here at Church to day; may be some of you are drunkards, some enemies to God, some hardned in your lusts, some relapsed and fallen back into your carnal courses after profession of Religion; some mockers and despisers; God knows whom we finde; we are bid to go into the high-ways, and bid all we finde; therefore in the Name of Christ let me speak to you; come to Christ, will you let your sinnes damne you, rather then receive Christ to save you? think of this, and if you will but follow Christ in all his Ordinances, *He hath shewed thee O man what the Lord requires of thee,* that thou shouldest be humbled, and see what a wretched creature thou art; that thou shouldest see what is amisse in thy soule, and use all courses to reforme thy selfe, he hath shewed thee how he would have thee pray; what company he would have thee keep; what kinde of carriage he would have thee use, he hath shewed thee, O man, what he hath required; hast thou a heart now to come to Christ? he can help thee to all this, and though thou hast not power to do all this, yet if thou hast but a heart to do it, to walk aright, and live aright, and spend thy dayes well in this world: Though thou canst do none of all these things, if though hast but an heart to do them, and dost beleieve that eternal life is in Christ, and this draws thee to Christ; if thou doest but beleieve that in him is acceptance with God, and he can bring thee to God for pardon and peace, and hope and glory; if thou doest beleieve this, and the faith of this doth draw thee to come unto God; I tell thee all thy sinnes shall not damne thee, never a one of thy sinnes shall rise up in judgement against thee; whatsoever thy conscience; whatsoever the devil hath against thee; whatsoever feares, terrours, discouragements are upon thee, they shall never withhold thee from eternal life; do but come to Christ and lay hold upon him, and here he offers himself unto thee, thou art not excepted or excluded, unlesse thou exclude thy selfe; *If thou beleieve not, thou shalt be damned; but whosoever beleieves, shall not perish, but have everlasting life.*

Use 4. In the last place, this is for use to those that are obstinate, namely, to be as hell fire, and the flames of Tophet, in their soules and consciences: You have heard the tender of Christ, that salvation is in Christ and none other: What a miserable taking are you then in, that will not have him; if we should carry the Gospel up and down into any place, would not every one make it welcome? If we should carry it into Innes and Taverns, and amongst the basest wretches in the Country, would they not say, we will have Christ? a man would think so, as God saith, *Matthew 21. 37. Certainly they will reverence my Sonne,* not as if God were deceived in his expectation, but he speaks of the probability of the thing, in all reason one would think, if they may have eternal life, and Gods good will and pleasure toward

Use 4. For terror to the obstinate.

ward them, that they may have acquittance from all damnation, that they may be happy for ever; certainly they will receive my Sonne gladly, they will take him and receive him in all reason, one would think it were so; but we see it is otherwise, they will not take up Christ and abandon their own courses, they will be vaine, they will be company keepers, they will be worldly, and will neglect the best things; they will have their pleasures, and they will have their fopperies and fooleries, they will not have Christ; there be many things in Christ, that every man would have, the very devils in hell would have it, namely, to be redeemed from hell; to have some peace in their consciences, but the Regiment of Christ, the dominion of Christ to have all Christ, this they will not, this therefore is no comfort to stubborne sinners, but hell and damnation is the portion of all that refuse him, *Ezekiel 34. 16.* See what the Lord there saith, *I will destroy the fat and the strong, and feed them with judgement;* you that have fat hearts, and strong; your hearts are strong, and your consciences are strong, and all our Sermons are not able to make you shake, those that are fat and strong, saith the Lord, *I will feed them with judgements,* none of the mercies and comforts of the Gospel belong to such.

And assure your selves, if you care not for Christ, Christ cares as little for you; as the Prophet speaks, *Esay 49. 5. Though Israel be not gathered, I shall have glory in his eyes;* so though you be not called and brought home, though you be not saved, I shall have glory, saith Christ, I shall be known to all eternity to be a Saviour, to be a Prince, to be the glory of the world; I shall be glorious in heaven and in earth, and in hell to all the world, to all eternity; *Though Israel be not gathered;* if you be obstinate and will have your finnes, take them and perish with them, I shall never rue your absence in heaven, therefore Christ is at a point; if you will have him, here he is; if you will not, assure your selves you shall die in your finnes, except you beleve in him you shall die in your sins.

COL.



COL. 1. 23.

If ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature under heaven, whereof I Paul am made a Minister.



WE have spoken of a Christians call, by the general indifferent propounding of the Gospel to every creature without exception; now the effectualnesse of this call lieth here, that the Lord doth put in a little hope into the soul; though the man be one of Gods chosen, he doth not presently give him faith, but doth open a little door of hope to the soul. First, the Lord brings his Law to a man, and layeth him dead in Law, utterly undone, past all hope of recovery in himself; he is a lost creature, a miserable wretched creature, having no hold to stay upon, but a fearful looking for of vengeance; he seeth nothing but wrath: now when God hath a minde to call a man home at the hearing of the Gospel of peace, the Lord lets in a little hope into the soul, whereby he doth draw the soul to seek out unto him, and makes it look out with hope of salvation; the soul seeth now that there is mercy in Christ, and grace in Christ, and eternal life in Christ; and he seeth this generally and freely tendred to all that will have it; and out of these two branches of general faith spirings this hope: now thinks the soul, I may have it as well as another, the dole is free, the mercy is free, and why may not I be saved? why may not I finde mercy and forgiveness, and be ingrafted into the Lord Jesus Christ? before this the soul was groaping for hope, if it could have told where to have had it, as *Acts 2. 37.* they were there groaping where to have it, *Men and brethren, say they, what shall we do?* they do not say there is nothing to be done, there is no hope, but what shall we do? as who should say, there is something to be done, some course to be taken, you that are Ministers of God, is there no way whereby we may be pardoned? whereby we may be saved? whereby we may have a new heart, and the favour of God, and be delivered from the wrath to come? but when the Gospel comes they see now a possibility, and this breeds this hope, so that this is the next point.

That when God doth effectually call a soul by his Gospel, at the hearing of this gracious tender of eternal life and grace in Jesus Christ, the Lord doth let in a possibility of mercy, and every grace into the soule, and this doth help the soul with hope, and this doth make the soul to trace God in all his wayes, and he hath some encouragement that God will be found of him, and that he may attaine salvation; this the first thing; the Lord puts in hope attaining of it; the Lord deales with his people in this kinde, as he dealt with his people in delivering them out of *Babylon*, *Zech. 9. 12.* they were prisoners in *Babylon*; now when God would deliver them out of *Ba-*

Doct. The general tender of mercy workes some hope in the soul.

bylon, he did first put in hope into their souls, he made them prisoners of hope; there was first a pouring of hope into their souls, and then he opened the prison doors: So the Lord makes his people prisoners of hope; that though they be in the captivity of sinne and Satan, yet they are prisoners of hope; and the Lord gives some hope, that the prison doores shall be opened, and this we have here in the text; for though the Apostle means here by hope, the things hoped for; yet we call it hope, because as soone as ever they dawn in the soul, they breed hope, if they be the servants of God; so that this Gospel breeds hope in a mans bosom. Now here be five things I would shew unto you; First, what this hope is. Secondly, how it agreeth with that hope that follows justifying faith. Thirdly, how it disagrees with it. Fourthly, the Reasons of the point. And fifthly, the Uses.

1. What is this hope?

For the first, what this hope is, and it is an hope that ariseth out of the faith of possibility, when the Lord lets in a possibility of faith, and makes the soul believe that his sinnes may be forgiven, and he may attaine everlasting life; and he may come to be a Saint, and one of Gods dear and faithfull children; he lets in such a possibility into the heart, and this hope flows out of this faith of possibility; and this faith of possibility is another-gesse thing then people take it for, every drunkard will say he beleeves that it is possible to be saved, and to finde mercy with God; but you will finde it is a greater matter then so; it is spoken as a great commendation of *Abraham*, that he did beleve that God was able to raise up his sonne *Isaac*, Heb. 11. 19. so our Saviour Christ speaking to the blinde man, asks him this question, do you believe that I am able to do this for you? *Mat. 9. 23.* it was a great matter for him to believe that he was able to do this for him. *Sarah*, though an excellent woman for faith otherwise, yet she stuck mightily here, and thought it was impossible for her to have a childe; nay, *Moses* as faithfull a man as he was, he could not believe that all the people could be fed in the wilderness; it is a greater matter then you think for, for every sinful wretch thinks it is an easie matter to believe that Christ died for sinners, and that they may be saved; it is an easie matter for the faith of presumption, but if a mans eyes be opened, and his conscience awakened, and he comes to have a sight of his sins; now *Cain* will say, his sinnes are greater then can be forgiven; and *Judas* is not able to flie unto Christ to believe a possibility of pardon, but goes and hangs himself, and despairs totally of the businesse; this faith of possibility, it comes within the compasse of a definition of faith, it is the evidence of things not seen, it is far above our nature, and flesh & blood cannot reveal it; that there is salvation in Christ, and that there is such a thing as a pardon to be had at Gods hands, let a man have his understanding enlightned to see what a wretch he is, and how fearfully he hath provoked Gods wrath against him, and it is not in his power to beleve that there is a possibility for him to finde mercy, or any hope of pardon, it cannot be attained to without the work of God; a weak shelfe is able to hold, when a man lays but a book upon it, but if a man lay a great weight upon a weak shelf, it will break under it; so it is with the faith of men, when there is no weight laid upon it, the burthen of the Lord is not laid upon them, then they may think it is an easie matter to have salvation and their sinnes pardoned; but if this weight should be laid upon them, their faith would burst, unlesse the Lord should be pleased to put in a better faith then this; it is not in a mans power to look beyond the power of justice, for a man to beleve that there is mercy in God contrary to the sentence of his own Law, and contrary to the sense and feeling of a mans own soul; and therefore when the Lord is pleased effectually to call a man, though he lay a bleeding bleeding before in the sight and sense of his misery, he opens a door of hope to the soul, he lets in a light of possibility, that he may

may yet come to be quickened, and be a new creature, and obtaine mercy at the hands of the Lord; as the Lord dealt with his people, *Hos. 2. 14.* there saith the text, *I will give them the valley of Achor for the door of hope;* so when the Lord doth cast a man into the valley of *Achor*, of stoning and astonishment, then he opens a door of hope that he may look in, and see at a crevis some hope for him to speed; though yet I have an hard heart, yet such a thing may be, if I come to Christ; I see God may afford mercy to whom he will, and hath propounded it to every man that will have it, therefore I may have mercy; the Lord begins to stir and move the heart, and now the soul begins to have a door of hope; you see then what this hope is, it is such a thing as flowes from the faith of possibility, I do not say that it is a justifying faith, but it is the forerunner of it, to make way for it.

The second thing is, how this hope agrees with that which proceeds from a justifying faith? I answer, it agrees in five things.

First, both are of God, all the hope a creature hath, if it be a true hope, it is of God, therefore the Apostle saith, *the God of all hope, &c. Rom. 15. 13.* *God is the God of all hope;* I do not say that all hope absolutely is of God, for the vaine hope of wicked men is of the Devil, and is not of God; but I speak of a true hope and courage that the soul gets to seek God in his wayes, and fear him.

2. How it agrees with that which follows justifying faith.
1. Both are of God.

Secondly, they are both wrought by the Gospel, *Rom. 15. 4.* *All things were written for our learning (saith the Apostle) that we through patience and comfort of the Scriptures might have hope;* Thus it is with a believer though he hath nothing in present possession, though he be persecuted, and afflicted, and forsaken in the world, though he hath never so many miseries here below, yet when he looks into the Scriptures, and sees what promises God hath made, he comes to have some hope; it is thus with a man that is not yet a believer, but is in the way to be a believer, the Lord works with him this way, though he see himself a miserable and wretched sinner, and undone man, cast off, and there is no hope in himself; yet when he looks into the Scriptures, and sees what a gracious tender of mercy there is to any man that will have mercy, it is not the wretchednesse of a mans heart that casts him off, but the not coming to Christ, and receiving of him that damnes him; for the fountaine of mercy is open for every one that will receive Christ; thus the Scripture gives hope.

2. Both are wrought by the Gospel.

Thirdly, both set a man on work; as suppose a man hath an hope that proceeds from justifying faith, as he believes in Christ, so this sets him a work, *1 John 3. 3.* *He that hath this hope purifies himself as Christ is pure;* it makes him labour to be humble and meek, and to be made partaker of the Spirit of Grace; it makes him labour after the things that are above, and to be fitted and disposed to every good work, and to purge himself, and cleanse his conscience more and more, and so a man that hath not this justifying faith, but hath only this branch of effectual calling begun in him; he that hath this hope I now speak of, it sets him a work to seek after Christ, and to labour hard for the enjoying of him, and to seek him in all his Ordinances in his manner, though he cannot pray and performe duties as others do, yet he will do it in that manner he is able.

3. Both set a man on work.

Fourthly, both are the anchor of the soul; as it is with a believer, though he be a godly believer, and hath interest in Christ, yet what with temptations from hell, and his own heart, he will be tossed to and fro were it not for this hope which is as an anchor to the soul; so it is with a man that is not come thus far, but is only under the same first branch, though his tossings be fierce, and his temptations be violent and his case be doubtful and full of hazard; yet notwithstanding when this hope comes into the soul, it doth marvelously stay the heart though it see nothing but hell, and damnation, and misery, and

4. Both are the anchor of the soul.
Heb. 6. 19.

his conscience is not purged, and his life renewed, and his soul sanctified and wrought upon in Jesus Christ; though he sees there is no way but hell and damnation, yet when this hope comes into the soul, though he can see neither star-light, nor Moon-light, nor nothing, it doth stay him much, and prop him up much, and doth encourage him to go on without dismay.

5. Neither of these two hopes shall make a man ashamed, if a man hath this true hope, he shall never be ashamed, *Rom. 5. 4. Hope maketh not ashamed*; so it is with a man that is truly wrought upon, the Lord never deceives him; there is a working of grace for grace, before grace it self comes into the soul, which carries a man beyond a reprobate, and this hope the soul hath, will never let him be in this case, that he shall need to be ashamed.

3. How this hope differs from that which proceeds from justifying faith, and they differ in two things.

The first is, that this hope I now speak of, it ariseth out of the seeds of grace, the other out of grace it self; there are the seeds of grace which are something of grace in the soul, before grace it self comes, and though we have not any place of Scripture to shew this, yet there are abundance of places that aime at, and include this. As it may be referred to the woes of Christ, *Hos. 2. 14.* when the excellency and necessity of Christ woes the soul, and the possibility of having Christ, these things allure a man; here is this work, when the soul begins to be a neuter, before the soul believes, yet there is a kinde of bending of faith, as the man in the Gospel, when Christ asked him, if he believed in the Son of God; he saith, Lord what is he that I may believe? as who should say, I am ready to believe if I could, I am ready to resigne my self to believe, do but shew me how I may believe?

Secondly, this may be referred to the forming of Christ in the heart, *Gal. 4. 19.* before the babe is organized, there is seed, so there is a seed of God in the soul, and he that hath this seed cannot sin, because he is borne of God; as there is a seed of generation, so of regeneration; as the prodigal before he came home to his Father, he saith with himself, *I will go home to my Father, and say, Father I have sinned against Heaven, and before thee, &c. Luke 15. 16.* What made him do this? they are nothing else but the effects of the seeds of grace; So the Jaylor, *Acts 16. 13.* that cried out, *Sirs, what shall I do to be saved?* what were these but the expressions of the seeds of grace that were in him? the next newes we heare, he did believe; now the Lord sowes seeds of grace in the soul, and these break forth into hope, and desires, and waitings for grace, these are the seeds of grace, and from thence comes this hope, but the other hope comes from grace it self, it is true, that these seeds of grace are grace in themselves, they are the work of grace for grace, but they are not grace fully and compleatly wrought in the soul.

2. They come from several apprehensions, the hope we now speak of apprehends nothing but a possibility of pardon, that he may be pardoned, and have power over his sins, he may attaine to be a new creature, and to be one of the redeemed of the Lord; and this is that which sends him after God, and makes him trace him up and down, till the Lord doth it for him, but the other apprehends that he hath it already, or else rests upon God for it, and hopes undoubtedly for the accomplishment of it; this hope I now speak of was in the King of *Niniveh*, *Who knows but the Lord may repent, and turne from his fierce anger that we perish not?* I cannot tell, but there is hope it may be, and who knows but God will do it? And this hope made him humble himself, and seek to God, and there was a publike kinde of reformation outwardly. So it is here, the Lord lets in some hope, who knows but the Lord will yet shew mercy? and it is not only an imaginary hope, such a hope as vanisheth

eth and leaves a man in the lurch, but this hope doth stir up a mans soul, and provoke a man to look out to God for that mercy, whereof he sees a possibility of attaining.

I come now to the reasons of the point, why the Lord doth work this hope in the soul, and the first is this; Lest a man should lie all along in despaire, when the Lord shews a man his sins and his misery in regard thereof, if the Lord should not put in this hope, a man would altogether despaire; it is impossible a man should be able to stand, as Solomon saith, *A wounded spirit who can beare?* So, when the Lord chargeth a mans sins and iniquities upon his conscience, and aggravates all his sinfulness, a man would sink under this burthen, and never be able to hold up his head, were it not for this hope, as we use to say; were it not for hope, the heart would break; so this is the reason why God puts in this hope, he doth it to stay the soul, that it may not sink under the hand of God. *I will revive the heart of the contrite ones, I will not contend with them for ever,* Isa. 57. 16, 17. *Lest their spirits faile before me;* as who should say, if I should let my wrath into their souls, and should not put in this hope and reviving into their hearts, their very spirits would faile before me, and sink under me, they would be at their wits end, and be utterly overwhelmed; therefore God puts in this that he may help their soules; if God should shew a man his sins as they are in his ire, and shew him all the corruption of his nature, and his filthinesse from the womb, till now, and reckon with him for this in his soul, and conscience, and let him see what a cursed creature he is, his spirit would faile before Almighty God, and the stoutest creature under Heaven were not able to stand under it, but would rather take an halter and hang himself then undergo it; now, when the Lord deals with a man, he puts in this supporting hope to stay him up, otherwise the soul were not able to hold.

Reas. 1.
To prevent despaire.

Secondly, if the Lord should not put in this hope it would utterly disable a man from looking after Heaven; when a man conceives no hope, this breaks the neck of all his endeavours, a man will not toile for nothing, and lay out his strength and all that is in him, when he conceives he hath no hope at all; *He that plowes, plowes in hope,* &c. 1 Cor. 9. 10. therefore when a man can hardly see any hope, this doth ever vale a man, it makes a man rather despaire; it makes a man do as commonly people do when they see they must go to hell, they fill their soules with pleasures and delights, there is little hope for them to come into the strict way, that they will ever be able to beare it, that they may have mercy like those wretches, *Jer. 2. 25. There is no hope,* &c. *there is no hope; we have loved our own lusts, and after them we will go;* When people have not hope to get through, this makes them desperate, they care not what they do, and they grow careless and negligent, many a man hath said so, I was of the minde once to be precise, but the further I pried into it, the worse I was, and these Preachers will make a man mad; when people finde humiliation so hard a thing, they think they are not able to wade through and so leave it, when they have no hope to go on, they grow remis, and loose, and careless in this kinde, it makes a man desperate when this hope is gone; therefore when the Lord hath a minde to do good to a man and encourage him to go on in the wayes of holinesse, he puts some hope into the soul; and when a man sees some hope, then he will pray and fast, and humble himself, the Lord lets in this hope, and so prepares a man for himself.

2. That a man may not be disabled from looking after heaven.

Thirdly, because he will not do all at once, but work upon a man by degrees, the Lord could put faith into the soul at first, but the Lord will first make a man a probationer of faith, the Lord will first have the seed sown, and then quicken in the ground, and then have a blade, and then an eare, and then harvest.

3. Because God will not do all at once.

Again

4. That he may be sought to for every mercy. Again, the Lord will so do it, that he may be sought to for every mercy; and therefore first the Lord gives a man natural parts, that he may come to Church and hear the Word, and then the Lord knocks him down that he may be abased; and then he shatters him all to pieces, that he may look out for hope; and then when he hath gotten hope, the Lord makes him seek out for faith; and when he hath gotten faith, to seek out for other graces; and when he hath them, to seek for the accomplishment of them; the Lord will be sought to for every thing, and it is fit we should seek to him; though the parent doth not engender the reasonable soul in the babe, but God doth create it immediately, yet none of us do count marriage superfluous, so though God doth give this grace of faith only, yet we are not to account the using of means in vain, the Lord doth not power in humane wit into stocks and stones, but into a body fitted and ordered for a reasonable soul; so it is in respect of faith and grace, the creature shall be first ordered and fitted for grace; there must be preparation and a foregoing work; it is his manner of working, he will so work as he will still be sought unto of all his people, though they have not faith, if they have hope, they shall seek to him for faith; as it is with a Scholar, if he will be a Scholar or Fellow of a Colledge, he must sit for it; so the Lord will have a man sit for it, he will have a man sit at the pool of grace, and seek to him for it before he shall have it.

Use 1. To shew the graciousnes of God.

This shews us the graciousnes of our good God, that when he takes us to do for our sins, *He remembers us when we are in our low estate, for his mercy endures for ever*, Psal. 136. 53. when we are at the brink of hell, at the very bot-tome of destruction, and in the belly of damnation, when we know not which way to turne our selves; then he remembers us, for his mercy endures for ever; thus the Lord deals with his people for their good, as he opens the casement, that his justice may look out upon us, so he sets his mercy in the window that we may see it through the glasse, that we may not be overwhelmed, this is the goodness of God, and were it not for this, no man should be able to abide his look, nor bear his displeasure when he breakes out upon a man, this is the infinite goodness of our gracious God, to deal thus favourably with his people; therefore you that have gotten this hope, know, that the Lord might have held you down to this day, and he had justly served you if he had done so; therefore whosoever of you are in the briars do not repine and grumble, because you are not refreshed as others are; if you have but the least cranny of hope to hang upon, make much of it, it is more then God owes you; how easily might the Lord teare the soul all in pieces, when he comes to deal with a man, when he shews a man his sins and abominations? he might make them as heavy as rocks and mountaines unto him, and break him all to powder, it were just if he did so; now when the Lord puts in this hope, what a wonderful mercy is this? When God told *Hezekiah*, *Behold thou shalt die*, he presently bade him take a lump of Figgs and healed the disease; so what a mercy is this, that God saith, *Thou shalt die*, thou art a damned creature, and bids him presently take a plaister, and so recovers him.

Use 2. Comfort for believers.

For comfort to all those that are the Lords, though it be a poor faith, a poor hope that flowes from possibility only, yet I tell you that even believers may have need sometimes to have resort unto it, for how often hath the Devil been let loose upon poor souls, even those that are of God? as sometimes he doth tempt them to presumption, that so they may neglect their watch over themselves; so it is his practice to drive us from one extreame to another, and hurry us to despair, and urge upon us that we have no faith, we have no grace, and are as sure to be damned as if we were in hell already, *David* (Psal. 3 1. 22.) seems to be out of all hope to be saved, as if he were utterly undone, the servants of light many of them have found this too too true; how fearfully they have been perplexed and galled in minde, seeking release, but could finde none, and pronouncing

nouncing against themselves bitter things, as if they had nothing of God in them, the devil dazling their eyes that they cannot see, and putting out of their minds all the sweet passages of the Gospel, and preaching nothing but the terrible passages of the Law, he that doubts is damned, and he that wavers is like a wave of the sea, and he urgeth them with every vain thought, with every omission, with every failing, and every sin they have committed; it is strange to see how some of Gods own people have reasoned against themselves, as if all the devils logick were in them, and all mercy were gone; thus the devil sometimes deals with Gods people, that they cannot tell where to hold; they can see nothing to give any comfort or stay, they are ready to let go all, and give over all hope; now what an excellent thing is this, if a man have this hope, that he may be never driven from God, that there is eternal life and forgiveness in him, and all these things are attainable, I tell you, it is a great help to a man when he can say with the Church, *Joel 2.13. Who can tell whether the Lord will turn, and leave a blessing behind him?* a man that hath but this hope in him, it will never let him go off from God, and be quite overcome by Satan; so that though it be but a poor thing, yet it is worth a Kings ranfome in time of trouble.

To shew unto us how God doth work this hope, and he works it, first, ^{life 3. In forme how God works this hope.} by rooting out of the heart all vaine hopes, and bringing in a better hope, as the Apostle speaks, *Heb. 7. 19.* The Law made nothing perfect; when God brought in Christ, he brought in a better hope; when God brings Christ to the soul, he brings a better hope into the soul; the soul before had a vaine hope, he prayed and came to Church, and was civil and well brought up, and had many good gifts, and many terrours and affrightments, all these are nothing but legal works; a man can never have hope in this; but when God brings in a better hope, he throws out all the other, he shoots his Law like a great Ordnance into the soul, and strikes him dead, and makes him see there is no hope, all his vaine hopes are nothing, and still the soul will be gathering false hopes, and returning to them, but the Lord throws them out still, and puts in a better hope.

By setting a look upon the Gospel, as the Gospel tenders this to every creature, to one as well as to another, so the Lord puts a particular look upon the Gospel, as *Peter* said to the lame man, look upon me, and this made him expect to receive an alms from him, *Acts 3. 4, 5.* So the Lord makes a man look upon the Gospel to minde the Gospel, and regard and take notice of it, what it saith, for people let these things slip, but when God works this hope in the soul, he makes a man to mind the Gospel, and makes as if it looked at him, and so he comes to have sound hope in the Gospel, as a beggar when a Gentleman puts his hand into his purse, though he sees nothing, yet he thinks he will give him something; so the Lord puts his hand into his purse, as it were, he lays his hand upon mercy, and lets the soul see him tending of mercy, and this makes him hope he shall have mercy, he casts a look upon him, and so affects and draws the soul, and he finds the Lord moving the soul, and inclining the heart, and weaning the soul from the world, and quickning him to seek after the things that are above.

By removing of all impossibilities that lie upon the soul, you know there ^{3. By removing all impossibilities.} is abundance of impossibilities that appear, as for a man to live in his sinnes, a man then hath no heart to Christ, no heart to heavenly things, no mind to pray and to strict courses; it is impossible for a man in this case ever to attaine these things, when he hath no heart to them; now the Lord takes away that impossibility, and makes the soul see it is possible to attain these things; therefore there is a kinde of seed of regeneration going along with this, *1 Pet. 1. 3.* as there is a seed before regeneration it self, before that hope that proceeds from justifying faith, so these seeds of regeneration are

before this hope I now speak of; the soul hath something wherby it seeth a possibility, and the Lord shews him a way of recovery, and sets up a standard to guide him in the way, and takes away all impediments that hinder him in the way; and now the soul seeth it is possible to attain unto these things.

Use 4. Labour not to diminish this hope.

If we have any such hope as this, let us not labour to diminish it; but let it grow in us, it is an excellent mercy of God to begin this hope; if we have the least crevis or cranny of it, let us make much of it, let us tender it, cherish it, for it will help us to pray and seek God, and let go our corruptions; it will enable us to do many things, when a man hath gotten this hope once; therefore, if we have it, let us put it on, as the Apostle saith, if you mean to go to heaven, you shall be sure to meet with blows, therefore you should have your helmet on; the devil will say, have you any hope to go to heaven, having such a vile cursed heart? you were better give all over, for your betters have missed it; now we had need of this hope to be nourished and cherished in us; nay, though a man hath never so much faith, he should cherish this more and more.

Quest. How may this hope be cherished.
Ans. 1. Look to the power of God.

But how shall a man cherish it?

I answer, first, look to the power of God; do not say, how shall I be able to do this and that? how shall I get my lusts to be mortified, and how shall I get my heart to submit to God? but look unto the power of God, and do not limit the holy one of Israel; the Lord may pardon thy sins and renew thy heart, therefore look unto the power of God. When Christ told his Disciples, *Mat. 16. 24.* that it is easier for a Camel to go thorough the eye of a needle, then for a rich man to enter into the Kingdom of heaven; they were all astonished, O say they, who then can be saved? Oh saith Christ, look unto God; 'tis true, with men it is impossible, for the heart and affections of a man are so glued to the things of this world; and he hath so much pleasure and delight in the things of this life, that his heart cannot look after mercy with zeal and fervency; it is as impossible as for a cable to go through a needles eye, but saith he, look to the power of God, he is able to work it; a rich man may be saved for all this, if a rich man be touched with the sense and feeling of his sinnes, and have a heart to come to God, though he meet with never so many difficulties in his way, let him look unto the power of God, to whom nothing is hard.

2. Look to the freeness, indifferency and universality of the promises.

Secondly, look to the freeness of Gods promises, the indifferency and universality of the tender of them, whosoever thirsteth, let him buy wine and milk without money, *Esay 55. 1.* when a doale is tendred to all at the doore; Why may not every beggar hope to receive it? so if mercy be free for every one that comes to Gods door for it; why mayst not thou look up with hope? if thou hast an heart, to it thou mayest; if thou hast not an heart, thou art none of Gods; but if thou hast an heart, look up to God, and be not dismayed, but see the infiniteness of Gods mercy, that as the heavens are higher then the earth, so his mercies are far above our thoughts and apprehensions, and where sinne abounds, grace abounds much more; there are many poor souls that would come to Christ, but thorough their daily distempers and untowardness, and the temptations of Satan, they are repelled; they would come to God, but know not how; they have hardly any hope, these things are spoken for such poor creatures.

3. Send often unto God by prayer.

Thirdly, send often unto God, call upon his Name, as it is said of Felix, when he hoped to receive money of Paul, he sent often for him to commune with him, *Acts 24. 26.* So send often to God, and be often communing with God, and calling upon his name; above all duties under heaven, there is no Ordinance helps a man more with communion with God then frequent prayer doth, or that the heart is more against then that; not pray out of formality, or in a perfunctory manner, but to pray indeed; of all duties I commend unto thee that, go to God and pray often, if thou wouldest hope to receive mercy at his hands.

John



JOHN 6. 45.

Every man therefore that hath heard and learned of the Father, cometh unto me.



COME now to the second degree of effectual calling, and that is a personal call of this or that man by a particular word, when the Lord doth particularize his promises, and tenders them to this or that man; come unto me and here is free grace and mercy for thee; come and believe, and rest upon me for it: when the Lord doth speak a particular word to the soul, as you may see, *Esay 43. 1. I have called thee by name, thou art mine*; when God effectually calls a man, he calls him by name, he calls him with a particular word; come unto me, here is pardon; rely upon me and thou shalt have it, here is peace of conscience; rely upon me and thou shalt attain to it; thou art an undone creature in thy self, here is mercy for thee, not only when there is a general word propounded to the soul, but when the Lord joynes with the word, and follows it to the soul and conscience; come to me man, when God calls a man by name; so it is said of *Matthew*, Christ saw him sitting at the receipt of custom, and said unto him, *follow me*, he called him in particular, and directed a particular word to his heart, and bid him follow him and depend upon him for all good: so it was with *Zacharias*, when Christ looked up and saw him in the fig-tree, he said *Come down Zacharias*; he directed a particular word to him; this is the thing; now I do not meane the outward word onely in the Scripture, either preached or read; But secondly, when it is inwardly spoken by God himself to the soule, and set on, when God bids a man believe and come unto him, this is the thing, and this we have heard in the Text, *Every man that hath heard and learned of the Father, cometh unto me*; for the coherence of these words, you must know, that in the former verses our Saviour Christ had told them, that he was *the bread that came down from heaven*, inviting them to come unto him, *ver. 41, 42.* and you may see what effect this wrought in their hearts, how they murmured at him, they were so far from yeilding to his call, that they fell a murmuring at him; And secondly, see how they alledge reasons for their murmuring, *v. 42. Is not this Jesus the Sonne of Joseph, &c.* as who should say, if he came from the earth, how did he come from heaven? therefore you may see what answer Christ makes, *v. 43.* First, he reproves them, and said, *murmur not among your selves*; as who should say, this is no murmuring matter, it is a mourning and lamenting matter; you should bewaile your condition, and turne your murmuring into mourning; Again he bids them not wonder at it, *v. 44. For no man cometh unto me, except the Father draweth him*, as who should say, it is no news to me that you stumble at my words, and will not hear what I say, for none can come to me except my Father draw him; you care not for me, but murmur against me, and your hearts are stout against the Lord; you cannot attain unto it, for *no man, &c.* Thirdly, he shews that some would come to him for all this, though some would

not, yet some would, even all his Elect, therefore he quotes this saying out of the Prophets, *Every one that hath heard and learned of the Father, cometh unto me*; the word shall not only come to the outward eare, but they shall be taught of God, and then they will come home to me; and then concludes with the words of the Text, *Every man that hath heard, &c.* as who should say, though you will not, yet I am sure, every man that hath heard my Father speak to his heart, that hath heard him preaching from heaven in his bosome, that man will come to me, so that God can call those things which are not, as if they were; though a man be never rebellious and averse from Christ, yet when he speaks a particular word to the soul, it comes.

Quest. What is that particular word which God speaks.

Ans. It is contained in general.

But you will say, what is this particular word which the Lord speaks to the soul? is there any such particular word to be found in all the Scripture, *Thomas* or *Richard*, do you come to me?

I answer, there is a general word in the Scripture, and this particular word is in the general, so that though there be not a particular word expressly, yet there is equivalently; and this I will make appear in three or four particulars.

First, what particular place of Scripture saith, that *Thomas*, or *James*, or such a one is a childe of wrath by nature, is here any Scripture saith so of him? I answer, yes, this particular is in the general, we are all the children of wrath by nature, Eph. 2. 3. *and cursed is every one that continues not in all the things written in the Law to do them*, Gal. 3. 10. now though a mans name be not named, *William* such a one is accursed by nature, yet notwithstanding he findes his particular in the general, that he is a cursed creature.

Again, what place of Scripture saith that *Robert* or *John* must love God, and is bound to love God, is there any such place of Scripture? no, why will you say then, that you are bound to love God and obey him, if there be no such place of Scripture? yes, for this particular is in the general, *Thou shalt love the Lord thy God, &c.* That Commandment is delivered to all men in the whole world: So, *Thou shalt do no murdred, thou shalt not commit adultery, &c.* this Commandment lies upon the whole world; therefore if thou beest a man, though thou canst not finde thy name set down, that the Lord speaks to thee, yet thy particular is in those generals; so though it cannot be shewn in all the Scripture that such a particular man shall rise againe, yet when the Scripture saith, that all men shall rise againe, as *John* 5. 28. *Marvel not, for the houre shall come that all flesh that is in the grave shall come forth*; if all that are dead shall rise again, then every man shall rise again, though his name be not named in Scripture; so it is hear, we read in Scripture that Christ saith, *John* 7. 37. *If any man thirst, let him come unto me and drink*, now the Lord includes a particular in it, and brings it to the soul, thou thirstest, thou wouldest faine have Christ, here are the promises, here is all mercy in my Sonne, believe in him, come and receive him, take him, and thou shalt have them; so if Christ saith, *whosoever beleeves shall be saved*, then Saint *Paul* might safely conclude a particular word to the *Jaylor*; *beleeve in the Lord Jesus Christ and thou shalt be saved*, *Acts* 16. 31. so that you see here is a particular word, though not particular directly, yet equivalent to a particular, namely a particular in the general, and the Spirit of God doth speak this to the soul, and makes the soul hear it, *Every man therefore that hath heard it, &c.*

Doct. When God calls the soul he makes it hear a particular voice.

When God calls the soul home, he makes the soul hear his voice, here a particular voice and word to him; believe in the Lord, come unto me for salvation relie upon me for eternal life; the finnes that trouble thy soule, cast thy self upon me for the forgiving of them, the diseases, miseries, distempers

temper thou art subject unto, lay hold upon me, and rest upon me for the delivering thee from them; the Lord when he calls a man effectually, he speaks it, not onely the Minister and the Word speaks it, but the Lord speaks it; and so the soul hearing of the Father comes to Christ; thus you may see the Lord holds the free promises of the Gospel before the soul, and bids a man relie upon them; as *Peter dealt with his contrite hearers*, the Spirit of the Lord going along with his word, *Acts 2. 39. believe, faith he, for the promise belongs to you and to your children, &c.* as who should say, when God calls a man effectually, he holds forth his promises, and propounds them to the soul, beleeve this promise, and rest upon me for it; thus the Lord doth call a man home, he sends his promise before him, he sets up hope before him, he sends the gracious invitation of the Gospel before him, and bids him relie upon it; thus God dealt with his Elect *Corinthians*, *1 Cor. 1. 9. God is faithful (saith the Apostle) by whom ye are called to the fellowship of his Sonne Jesus Christ*, as who should say, when God called you, he spake to every one of you in particular; come and be fellow heirs with my Son; come and have every good thing with my Sonne, come and be a sonne with him; come and be an heir of grace with him, and have title to eternal life and salvation, God calls you, faith he, to beleeve that he is faithful: So I might instance in many more, though there be never so many in the Congregation, yet the Lord doth not speak to them all; they do not all hear his voice; they all hear the Minister, but that makes them not to come, that doth not the deed, but when the Lord calls a man, he comes, he joyns with the Word, and speaks to this or that man, and takes him alone, and whispers him in the ear, and tells him where mercy is, and bids him rely upon him, and though sense and feeling be against him, though all fears and objections be against him, he bids him believe and be of good cheere, he shall have all these mercies if he will believe in him, as he saith *Esay 51. 20. Look unto Abraham your father, for I called him alone and blessed him*; mark it, the Lord took him alone, and spake to his heart, between him and himself; so when the Lord speaks to a soul, and calls him by his grace, he calls him alone, and takes him alone, though all the Congregation hears the same Sermon, yet he takes him alone, and speaks to his heart, and bids him beleeve in him, for I will never faile thee, it is a sure foundation, he may build upon it for ever and ever.

Because no man could come unto Christ else, for we see daily, though Ministers call all the Congregation and assembly, yet people do not stir, they are dead in their sins, they cannot hear the Minister, no, it must be a louder voice, and one that is more powerful and effectual, unlesse the Lord come and bid a man beleeve, he can never do it, therefore, *John 5. 26. See what Christ saith, Verily I say unto you, that the hour shall come, when the dead shall heare the voice of the Sonne of God*; here comes an Almighty voice, that speaks to the raising of a man out of the death of sinne to the life of righteousness and faith, and he shews that there is a voice of Christ that speaks to the soul, that though the soul be dead, yet it shall heare and live, so *Ephesians 5. 14.* and were it not for this call no man could beleeve.

Psalm 118. 22. He that is the stone which the builders have rejected, the same is the headstone of the corner. This is the Lord's doing, and it is marvelous in our eyes.

That so they may have a ground for their faith, the soul cannot first beleeve, and then come to the promise; but the Lord brings the promise first, and then makes the soul to beleeve; he lets in the promise first, and then causeth the soul to lay hold upon it; the soul doth not first come, and then look to the promise; but the soul first looks upon the promise, and then beleeves as you may see, *Psal. 119. 49. it is the speech of the Prophet David, Remember thy Word O Lord, wherein thou hast caused thy servant to trust*, the Lord lets in a word of promise into *David's* heart, then caused him to hope in

Psalm 118. 22. He that is the stone which the builders have rejected, the same is the headstone of the corner. This is the Lord's doing, and it is marvelous in our eyes.

it, and made him look upon it as a thing tendred and propounded to him, and so made him relie upon it; if it were not for this call of God, who were able to beleieve? for without this call, the soul when it seeth its dullnesse, and deadnesse, and untowardnesse, and unworthinesse, it would go away, it would say, I cannot look to the promise, I cannot do this and that, and I have no faith; and what have I to do with the promise; therefore the Lord when he effectually calls a man, he lets in the light of his promises, he holds forth his free and gracious promises; so that now the soul can say, the Lord calls me by his grace, and though I be never so wretched and my heart be stark naught, though I be as reprobate to every good word and work, as the vilest in the world; yet here is a free offer, and I will relie upon it, it is tendred unto me, otherwise why should God propound it so freely? why should he hold it forth so indifferently? why should he confirm it with the blood of his own Son? why should there be the sacraments and so many Seals to establish the truth of it? and why doth he propound it so freely to me? when he looks upon the promise, the promise makes him believe the freeness of it, the universality of it, the indifferency of it to as many as will have it, the Lord puts power into the promise to affect the heart, & fire the heart, there is so much truth and goodness in the promise as is able to make the soul beleieve when God speaks it to the heart, it is such a good promise, and such a free promise, and so Yea and Amen in Christ Jesus to all that do but rest upon it; the Lord holds the promise before a mans eyes, and faith here is a promise for thee, beleieve, here is mercy, here is favour, here is pardon, here is peace, here is Christ, here is strength, here is wisdom, thou art a fool, here is wisdom for thee to direct thee; thou art weak, here is strength for thee to enable thee; do but rely upon me, and thou shalt have it; the soul doth not first believe the promise, and then take it; but the Lord first propounds the promise to the soul, and makes the soul look up to God in his promise, I am a vile sinner, but with the Lord there is mercy, and I have a cursed spirit within me; but with the Lord there is power to subdue it: the truth of the promise and the power of God going with it, makes the soul beleieve it, and this is the reason when God would renew the faith of his people, he gives them as it were a new call, and holds the promise afresh before them, as *Gen. 17.1. I am God al sufficient, walk before me and be upright*, as who should say, *Abraham*, go not away from me, go not any where else; thou mayest have anything in me, I am God Almighty, beleieve in me, keep by me, go not from me, but walk before me all the dayes of thy life, and I will be a God unto thee, and in blessing I will blesse thee, therefore *Rom. 9.8.* the people of God are called *the children of promise*, because the promise breeds them, and converts them, and is the ground of all unto them, they are the very children of the promise; now here be three things I would shew unto you. First, why this act is attributed to the Father, the Father speaks to the soul, the soul hears it and so comes. Secondly, what speech this is, which the soul hears and so comes to God by faith. Thirdly, how a man may know whither he hath heard this voice or no.

Quest. 1. Why is this act attributed to the Father?

I. Not as though Christ did not speak

First, why this act is attributed to the Father, *Every man that hath heard and learned of the Father, &c.* the Father speaks, and the soul hears from the Father.

I answer; First, not as though Christ did not speak, but he came to send them to to the Father, go to him and hear him, that is not the meaning of it, no, Christ cuts off all such thoughts in the next verse, *Every man that hath heard and learned of the Father, &c.* not that any man hath seen the Father, &c. as who should say, I do not mean that you should runne to the Father, as though I were not able to teach you, no man can go to the Father; he dwells

in

in light that is unapproachable, *no man can come to the Father but by me.* Mat. 11. 27. All things are delivered to me of my Father, &c. you see here, that is not the meaning of it, Christ is a sufficient Doctor, he is the great Prophet of his Church, and is able to instruct his people, therefore that is not the meaning of it.

Secondly, not as though we should set up a conceited distinction of works in the Trinity, as though a man should say, now a man is under the work of the Father, and then under the work of the Sonne, and then under the work of the holy Ghost (as some imagine,) sometimes the soul is under the work of the Father, as when the soul doth not beleave the Father draws it and pulls it; and when it beleaves, then it is under the work of the Sonne, and he works upon the conscience, and justifies, and sanctifies it; and afterwards it is under the work of the holy Ghost, when it is sealed with the Spirit of promise, these things are true, yet this is not the meaning, neither doth our Saviour Christ intend any such construction, neither have we any warrant for any such distinction of works; for as this act of drawing is here given to the Father, so *John 11.* it is given to the Sonne; *When I am lifted up I will draw all men unto me,* and as we say the soul hears the Father, so it hears the Son also, *John 5. 25.* so that these are but conceits, and as the seal is given to the Spirit, so it is given to the Father and the Son sometimes, therefore to say that the soul is now under the work of the Father, and now under the work of the Sonne, and now under the work of the holy Ghost, these things are not warrantable in Scripture; but the meaning is this, our Saviour meeting with the stubbornness of the Jews that would not believe, but murmured and repined at his doctrine; he puts in this, *no man cometh unto me, except the Father draweth him,* he means their utter inability of coming to him by nature, unlesse it be given them from above; if he had spoken of it againe, may be would have said *no man cometh unto me, except the Spirit draweth him;* you must know that all the acts of the blessed Trinity are indevidable; 'tis true, the Father, as he is first in order of subsistence, so he is first in order of operation and working, but look what one works all work, one act flows from them all, as it is said, *you are washed in the Name of the Lord Jesus Christ,* and the Spirit had a hand in the same work, they all do the same work; for any further meaning of this, I know not any warrant.

2. Not as though we should set up a conceited distinction of works in the Trinity.

The second thing is, what this voice is that the Father doth speak to the soul, and so the soul is made to come to Christ?

2. What is this voice? Not distinct from the word preached.

I answer, you must not conceive that here is any voice distinct from the Word, it is but imaginary and notional, when men dream of any other Relations besides the Word; it is not a proper, but a metaphorical speech, and it consists in two things.

First, in opening a mans senses.

Secondly, in removing a mans lameness and inability.

Consists, 1. In the opening a mans senses.

First, in opening a mans senses, in opening a mans understanding, a mans understanding is quite blinded, and cannot see the things of God; and though a man literally know all the scripture, yet notwithstanding there is a veile upon his eyes, and he doth not see the excellency and glory of it; now when the Spirit of God comes and anoints a mans eyes, and takes away the scales that they fall off from his eyes, the man now begins with open face to see the glory of God, and the glorious Gospel of God; the natural man saw the Gospel to be a glorious thing, yet the God of this world blinded his eyes that he could not see it in this glorious manner; now when the Spirit of the Father comes to call a man effectually, he doth anoint a mans eyes, *Esay. 35. 5.* *The eyes of the blinde shall see,* he makes a man to see the wonders of Gods Law, to see his gracious promises in Jesus Christ, the freeness of them

them, the indifferency of them, that they are propounded to every man, that hath an heart to them, and hungers and thirsts after them; so that the Lord doth as it were say to the soul, here are the promises, here you see them, beleeve in me, this is the speech of the Father, these are the promises, this is the happinesse, if you will embrace it, you may be happy for ever; now the world, and profits, and pleasures are not such a thing, you may be damned for all them, therefore come unto me and you shall have eternal happinesse; thus the Spirit of the Father sheweth the soul the glory of the wayes of Jesus Christ, and the glory of the promises, here they are, beleeve, that is the first.

Secondly, he opens the sense of hearing, for as the minde of a man is stark blinde, and cannot see the things of God; so the heart of a man is stark dead, and cannot hearken to God; a man hath no ears by nature to hear God speak to him, till the Lord comes and opens his ears, as the Prophet speaks, *Esay 35. 5. The ears of the deaf shall hear*; when the Lord comes to open the ears of the deaf, now the soul begins to hear, before it was like the deafe adder, that could not hear the voice of the charmer, charme he never so wisely; though he heard never so many Sermons, he yet heard none, his hearing was to no purpose, in hearing he heard, but perceived not; but when the Lord comes and takes away the uncircumcision of the eare, the soul now begins to heare and hearken to him; now the stone begins to vanish out of the heart, and flesh and feeling comes in the place thereof; the soul is ready to say as *Samuel, Speak Lord, thy servant heareth*; now the soul begins to hear a Sermon, to hear a counsell, to hear a threatning, when the Lord begins to open the ear, this is another thing whereby the soul is able to hear what the Lord saith.

2. In taking away a mans lameness.

Again, this voice consists in taking away a mans lameness, for as a man was perverted, and this was taken away by opening the ear, yet now a man is lame, and cannot come to Christ, therefore the Lord takes away his lameness, *Esay 35. 5. The feet of the lame shall walk*; First, he makes the soul walk, and afterwards run, and at last to flie as an Eagle; First, it walks, you shall walk in my statutes, and afterwards runnes and flies as an Eagle, thus you see what this voice is.

Called a voice,
1. Because it is joyned to the word.

Now there be two reasons why it is called a voice. First, because it is a thing joyned with the Word, because it is all one together with the Word, as *Rom. 10. 17. Faith comes by hearing*, he doth not mean their onely outward hearing, for faith will not come by outward hearing, but he means the hearing of the outward ear, and this hearing of the Father speaking to the heart, and so faith comes.

2. Because it hath a similitude of a voice.

Secondly, because it hath a similitude of a voice, the soul doth as it were hear a voice speaking to it, not as though the acts you heard of even now can distinctly be known, he doth them not vocally, he doth not open the eyes, and open the ear vocally, but as the blind man said, *One thing I know, that whereas I was blind, now I see*; but how he came to see, that he could not tell; so when the Spirit comes and speaks to his heart, a man can tell no more the way of the Spirit then he can tell how the wind blows, or the fashioning of the bones in the womb; what man can expresse the manner of Gods secret working? could the Apostles see the breath of Christ breathed upon them, when he said, *receive ye the holy Ghost*? no, they could not; the acts of the Spirit upon the soul cannot be discerned, but as the blind man said, *once I was blinde, but now I see*, so a man may say, whereas I was deaf, now I can hear the voice of God; and happy is the man that can say this, but the things cannot be discerned, but at the same time, when the Lord works these acts; the soul doth as it were hear a speech, mentally and spiritually in the soul, *Esay 30. 22. Thou shalt hear a voice behind thee, saying, this is the way, walk in it*, so the Lord speaks to the

the soul, this is the way, and this is the promise, and this is the Gospel of peace, and this is the mercy that I offer unto thee, beleeve it, the Lord makes the soule as it were heare a voice, the Lord speaks, and the soul hears, it is done after such a manner, so effectually, as if the Lord did speak to the heart; *I will allure her into the Wildernesse*, the Lord doth as it were entice a man, thus and thus it shall be with thee if thou wilt follow me, it is done after such a manner, therefore it is called a voice.

The third thing is, how we may know whether the soul hath heard this voice or no? *Quest. How may we know whether the soul hath heard this voice.*

Ans. 1. There is a power goes along with this Word.
 I answer; first, there is a power goeth along with the Word, when this voice of the Father goeth with it; there is a power put into the promises, not only the Minister speaks them, or the bare letter of the word utters them, but when the Spirit speaks with them, there is a power goeth along with them, as *John 6. 44.* there is a power to draw the heart, when the Lord calls a man, when he speaks to a man, he puts a power into the promise, that it draws the heart of a man, the truth, the goodness, the excellency, freeness, attainableness of it, the Lord puts a power into these things to draw the heart, so that that man is drawn to look after heaven, and come to God from day to day, the excellency and incomparable worth of these things, having the power of God in them, woeth the heart, and enticeth it, and draws it, and hales it to come to God, and weaneth it from the world, and he lets them go more and more, not seeing such worth in them to draw his minde away more and more; hence the Gospel is call'd the *power of God to salvation*, Rom. 16. 6. when God calls a man by the Gospel, he puts a power into all the promises, to draw a man home, to pull a man effectually and powerfully unto him, he is enamoured of them, and must have them, and will have them, and casts himself upon God, for the having of them, when any soul obeyeth the call of God, what is the reason that it obeyeth it? it feels a power in the Word, in the promises of God, when he hears it preached, as *1 Thes. 1. 5.* *Our Gospel came not unto you in Word only, but in power;* the Lord calling of these good, *Thes. By his grace,* there was a power went along with the Word, and made them receive the Word, and that drew their hearts to take it, though by nature they were averse from it, though by nature they were stubborn, and rebellious, and would not submit to the Gospel, yet when the Lord puts this power into the promise to overwoe the soul more then lusts and sinnes, and things of the world could do, more then the inclinations of the soul could do, it came with a stronger power then all these to the soul, and this made the soul hear this voice.

Secondly, he that hears this voice, hears more then a man, or any creature, say unto him beleeve, saying unto him, come unto Christ, cast thy selfe upon God, here is mercy, here is a promise; here is peace that thou needest, when he doth not onely hear the Minister say it, all the Congregation hears him speak it, and no man stirs, but when a man hears more then a Minister say so, he feels such a coming of the Word to him, that all the created powers in heaven and earth could never move him in that manner, then he heares the voice of the Spirit of God, for when God calls a man effectually, he makes the Gospel a glasse for a man to see the glory of God thorow, as you may see, *2 Cor. 3. 18.* he means by the glasse there, the Gospel; the Lord when he calls a man, he makes the Gospel a glasse to him, that he may behold the glory of God, the infinite graciousnesse and lovelinesse of God, the infinite goodness, happinesse, and blessednesse of God, and what an infinite fountaine of all goodnesse he is in his own Son Jesus Christ; he lets him see, not only the Gospel; every man seeth the Gospel, but every man hath not this glasse, it is not this glasse to him, to let him see the glory of God; when God turns a man he comes with this glorious light thorow the Gospel to his soul, there is a great light shines from heaven about a man, as there did about Saint Paul,

the Gospel it self a light, and every man seeth this light, but there is darkness upon the minde still for all that, but when God calls a man there is a great light comes into the soul, *you are a chosen generation*, *Exodus 16* *Peter 2.9* mark, there is a marvellous deal of light the Lord lets into the soul, that the soul can now see how the devil, and sin, and the world deluded him, and how the world, and all profits and pleasures are a meer painted thing, and are meerly vexations of Spirit; now he sees how to distinguish between things and things, there is a glorious and a marvellous light come in, he sees the wiles of his own heart, and how he was beguiled before, and betwitched by the devil before, he seeth all the folly and the Popery of his own heart; such a deal of light comes in that it discovers all so far forth, as is necessary to bring him to God; now he sees that his moaping and blundering upon his sins, and condemning of himself, it had a form of humility, but it was nothing but pride and stubbornnesse of heart, and he would rather have him be without mercy, then have it upon Gods termes; he beholding the glory of God, seeth the wyles and deceits of his own soul, this light sheweth him the glory of God, and propounds to him these things, and makes him beleieve them.

3. It is the irrefragable propounding of the promise.

Thirdly, this same voice of the Father, when the Father speaks to a man, it is the irrefragable propounding of the promise to him, when the promises of the Gospel are delivered in an irrefragable manner, contrary to all the objections of the heart of man, all the pleas that can be brought against it, it comes in an irrefragable manner, and holds itself before him, that he may beleieve, not that he may not be tempted to the contrary, but he sees that they are but temptations; O saith the soul, I see I am unwilling to do good duties, what of that? if thou wouldest be willing, the promise is free; may be, saith the soul, I am full of stubbornnesse, and rebellion, and unprofitableness; what of that? that is nothing saith the promise, if thou come to me, I can heal thee of this stubbornnesse, beleieve in me this is the way to be rid of thy stubbornnesse, and to have a better heart, and more abilities, as long as it is a burthen to thee; beleieve in me, it comes in an irrefragable manner, so that the soul can say, I refused comfort all this while, as *David saith, Ps. 77.* comfort was propounded to me, but I would not have it, I was fullen and peevish and put it off, and withstood my own comforts, now the soul seeth its putting off of Gods mercie, and the forsaking its own mercies, and the gracious proffers tendered to it, I say when the Spirit speaks this voice to the soul, it speaks in a marvellous great and convincing manner, it speaks in a prevailing manner, it speaks over and above all, it speaks in a ravishing manner, it makes the soules see a cornucopia of all good, an abundant treasury of all mercy in the ways of God, and in the promises of the Gospel, it makes a man see that whatsoever the heart can wish and desire that is good, it is there to be had, and no where else to be attained, it speaks in an uncontrollable manner to the soul, that the soul can stand out no longer, but must come off.

JOHN. 6. 35.

He that cometh unto me shall never hunger, and he that believeth in me shall never thirst.

WE have finished the first part of Effectual Calling, and now we come to the second; Namely, the answer to this Call; for this is the difference between effectual calling, and that which is not effectual; the one makes a man come, and the other doth not; now this coming is by faith, and this we have here in the text, *He that cometh unto me*, &c. Now

before I come to handle this point, I must premise something concerning faith, Namely, that it is not only a bare assent of the minde that all good things are in Christ, but it is a confidence for the having of all the good things that are in him, it is not only the first act of faith: Namely, an assent to the truths of the Gospel, that God hath put all treasures of eternal life in his Son, this I will not speak of, because all, both Papists and Protestants agree in this, that faith is an assent of the minde, this is a controversie on neither side, therefore I will omit it. But it is the second part or act of faith, which is the believing that in the Lord Jesus Christ he shall have eternal life, which is an act of the heart, and this is that which I will stand upon, it is a confidence in God and Christ for all good things, when a man doth not only believe that all the promises of God are yea and amen in Christ, but when a man doth fiducially and confidentially bear himself, and rest upon Christ for all these things, he comes to Christ for all good he looks for, this I will prove to be an act of a justifying faith, and that I may not be mistaken, I will distinguish;

There is a confidence in the power of God, a natural man may believe the power of God, and yet not have a justifying faith, all that had miraculous faith did believe the power of God, but the Apostle saith, 1 Cor. 13. 2. *If I had all faith, that is all miraculous faith, even to the removing of mountaines without charity it were nothing.*

Secondly, there is an unrooted confidence of the will, which may be in a natural man; as a natural man may believe that Christ is the only hope of Glory, the only way, the Truth and the Life, the only one, for whose sake he shall be accepted; as he may assent to this so he may have a kinde of unrooted confidence in these things, which may procure a great deal of peace to his conscience, this is that which Divines call a temporary faith, Mat. 13. *for a time they do believe*, &c. A natural man may not only believe Christ, but believe in Christ in some sense truly he cannot, but in an unrooted manner, there may be such an act put forth, though it be not rooted in the heart, this you may see, John 2. 23, 24. *Many believed on Christ*, saith the text, *yet he would not commit himself unto them*; he would not trust them with mercy, and grace, and favour, he would not trust them in regard of his own body and safety, they were not right for all that; and yet they did not only believe Christ, but in some sense, and in an unrooted manner they believed on Christ; therefore there is not only a firme assent to the truth which may be in a natural man, but also some kind of confidence.

3. Confidence, in natural man.
1. In the power of God.

2. Unrooted in the will.

3. Presumptuous.

Thirdly, there is a presumptuous confidence in God and Christ for salvation which the workers of iniquity may have; they may not only believe the general truths of the Gospel, but have some kind of confidence in Christ, though not so good as the former, for that reformes a man, and makes him follow Christ till persecution come, and may be in persecution too, till he be weary; but this is not so good, you shall have a drunkard, a prophane person, he hath confidence in Christ that God heares his prayers, accepts his duties, and will provide for him, our Saviour Christ speaks of such, *Matth. 7. 22.* He tells us of many that shall be confident in him, how they have done wonderful works in his Name, and eate and drank in his presence, and have heard him preach in their streets, and yet are but workers of iniquity; I do not mean this neither, these are but false confidences.

2. Confidence in the godly.

1. Special perswasion of Gods love,

Now there are two godly confidences, gracious ones such as are only in Gods Elect, and not in all Gods Elect neither; but only in such as are effectually called, and yet come not within this definition of faith: The first is that full special perswasion of the heart; a man may have true justifying faith though he never attaine to this, for justifying faith is a confidence in Christ for justification; now this special and full perswasion of the heart, is not only an affiance in Christ for justification, it doth not only apprehend Christ for justification, but it apprehends justification it self; now this must needs be after justifying, a man must needs be justified before he can confidently apprehend justification, he must first be justified before he can say he is justified, the object must be before the act. Thus it goeth, justifying faith must needs be before justification; and justification must be before the sense and feeling of justification; before a man can feel and apprehend he is justified; the cause goeth before the effect in order of nature, for a man is justified by faith; Now if a man know he is justified, then the thing must be true before he knows it is so; now here they differ, that faith is a confident apprehending of Christ for justification, and this full special perswasion of the heart is not only a confident apprehending of Christ for justification, but an apprehending of justification it self: Now true justifying faith may be without this, *Job. 13. 15. Though he kill me yet I will trust in him;* That is, suppose that I were at an utter losse, that I knew not whether God will slay me; yet slay me, or not slay me, perish, or not perish; *I will trust in him;* Imagine God deliver me up, and will none of me, yet *though he kill me, I will trust in him;* I do not say I am at this losse that he will kill me, blessed be God I am not in this case, but if I were at this losse, that he would kill me for ought I knew, yet I would trust in him, so that we see this confidence may be without this full perswasion of heart.

2. A constant expectation.

Secondly, there is another good confidence that comes not within this definition of faith, and that is a constant expectation, and this is the daughter of faith, *Ephes. 3. 12.* This confidence whereby the soul hopes in God, differs from the confidence of faith, for this confidence is an effect of faith, it is by faith; Now these two differ thus, the confidence of hope is that which a man hath for the future having of those things that for the present a man believes; now the confidence of faith is the confident apprehending of Christ for the having of them, *John 3. 36. He that believeth in Christ hath eternal life;* he that believes in Christ hath a present possession of that he believes in Christ for, eternal life is his for the present, he hath present justification and acceptance with God, and hath a title to all good and all the mercies of the Covenant of true justifying grace.

Confidence in Christ for life and salvation is true justifying faith.

Arg. 1. From the several expressions of faith in Scripture.

1. Trusting

Now we come to prove this, that this confidence is a true justifying faith; and the Arguments to prove it are these, and the first is taken from the several expressions of faith in Scripture, *Psal. 78. 22.* it is called a trusting; they believed not in God; Why? *They trusted not in his salvation;* so that faith is a trusting in God, when a man hath confidence in God, and can fiducially leane upon

upon God for all good things. As *Alexander* trusted his Physician, when his Physician gave him a Potion, before he took it, a friend of his wrote unto him, do not take the Potion, the man is set to poyson you, if you take it you are a dead man; he read the letter, and then took the Potion, and then gave the letter to the Physician, and said, I have trusted to your faithfulness, and cast my self upon you, if you have given me poyson you have killed me, you see by the letter I have witness of it, but I trust you, and suppose you have not done it. So faith is a trusting upon God, when the soul resolves to follow God in all wayes, and when the world and the flesh come in and object, if you be so strict and follow these courses, you will undo your self, and be laughed at, and loose your friends, your very living depends upon such a course, and you will be a begger, and will never have any delight, you are given to pleasure and laughter, but all these must be gone, farewell all carnal pleasure, Well, but the soul now believes in God, God bids him come to him for comfort, for friends, for delight, for pleasure, for the satisfaction of all his desires, and he shall want no manner of good, he trusts upon this, and he will never leave God, never leave his wayes, this is rooted in him, and now he can go to God and say, the Devil told me I should loose my friends, and I should never have comfort, never be able to live, my flesh and my own heart said so, but I have trusted thee, and if friends go, so, farewell friends, if means go, so, farewell them, I am told so, flesh and blood say so, but I believe in thee is eternal life, and in thee is all peace, and happinesse, and comfort, and this is that which draws me to thee, and keeps me to thee, and I rest upon thee for all good, thus you see that faith must be an affiance in God, because it is a trusting in God.

Secondly, it is called a relying upon God, as *Asa*, when the *Aethiopians* and *Lubims* came against him, the Scriptures shewes that he believed in God, now mark how the Scripture expresseth his faith, *2 Chro. 16.8. Because thou didst relie upon the Lord, therefore he delivered them into their hands*; May be the world might tell him, what do you think to overcome these enemies, with strictness and fasting, and praying.

2. Relying on God.

You had more need make a league with the King of *Syria*, and take some other course, but he relied upon God, and if he failed him, he failed him, he would relie upon him, and therefore faith must needs be an affiance in God.

Thirdly, faith is called a staying upon God, when a man stayes himself upon God, *Isa. 50. 10.* there faith is expressed by staying a mans self upon God, *He that sitteth in darkness and seeth no light, let him trust in the Lord and stay himself upon his God.* It is a similitude taken from a staffe, and old man that dares not trust to his own legs, but thinks I shall fall and get some mischief, he takes a staffe and stayes himself upon it, now is this all that he looks upon, that he conceives the staffe is able to bear him? so a man that hath no staffe knows that such a staffe is able to beare him, that is not the thing, but this man doth not only believe the staffe is able to beare him, but he commits himself unto it, and leanes upon it, and if he falls he is content, he laies the bulk of his body upon the staffe, and dares leane upon it, so it is with faith, it is not only an assent to this, that God is wise and omnipotent, and gracious, and an bearer of prayers, and that he comforts them that mourne for sinne; and satisfies them that hunger for righteousness, he not only believes there is a Christ, and salvation in him, he not only assents to these things, but he staies upon them, and commits himself to them.

3. Staying upon God.

Fourthly, it is expressed by a mans rolling himself upon God, *Psal. 37. 5.* We translate the words, *Commit thy way unto the Lord*; but in the Original, it signifieth to roll a mans way upon God, so *Psal. 22. 8.* He trusted God would deliver him, it is the same word is used here, he rolled himself upon God.

4. Rolling ones self on God.

God; this is a similitude taken from a Cart-whee, that rolls it self about the Axeltree, and staies it self upon it, and helps it self in its motion, it could not move, but for that, and by vertue of that it moves to and fro. So this is true faith, not only when a man assents to the promises of God, but rolls himself upon God, moves his soul upon Christ, and commits himself unto Christ in all his wayes.

5. Adhering
unto God.

Fifthly, faith is expressed by adherence and sticking unto God, *Psal. 119. 31. I have stuck unto thy Commandements, Lord put me not unto confusion*; as who should say, Lord, here I hang, here I hold, here I will stick fast, I will ever fear thee, I will ever obey thee, here I hang, and hold, and will keep my hold, *Lord put me not to confusion*; that is, Lord I hope thou wilt do as thou hast spoken, Lord let me not be confounded, let me not be scoffed at in the world; if I be put to shame I am confounded, doth this man now only believe the promises in general? No, but he relieth upon these promises, he dares go and take this Bear by the tooth, and dares venter upon those harsh duties that are crosse to a mans will, and seeme to have no good in them; What, because he assents to the promises that they are true? No, but because he is confident that the promises shall be performed. So *Deut. 4. 4.* there saith *Moses* to the *Israelites*, *You that did cleave to the Lord your God, you are all alive at this day*; as who should say, though your brethren went away from God, some to satisfie their lusts, as in the matter of quails and flesh-pots, and others to humour their fancies, as in the matter of the calf, and others to fulfill their filthy delights, as in the matter of *Baal-Peor*, your brethren went away from God as if they might have comfort, and delight, and good elsewhere, they went from God, but you cleave to God, and are all alive to this day; that is, as you did look for good in God you had it; your brethren looked for good elsewhere, and they are disappointed, where are their profits and pleasures? They went away from God and are dead, but you followed God, and are alive to this day. So *2 King. 18. 6.* it is said of *Hezekiah* that he cleave to God, &c. that is, he did not only conceive that the chief good was in God, but he did stick to God in all his wayes, he did cleave to God and would not go away.

6. Believing on
God.

Lastly, a true justifying faith is expressed in Scripture by believing on God, or believing in God; a phrase that is not used in any Greek Authour, but only in the Scripture, and those that have been acquainted with the Scripture, now why doth God pick out a new phrase, but to imply a new work? What, is it only to assent to the truth? Then the old phrase would have served the turne, but when a man believes on God, or in God, this is the expression of a justifying faith, as you may see, *1 Pet. 2. 5.* So *John 3. 16.* *God so loved the world that he gave his only begotten Sonne, that whosoever believeth on him should not perish, &c.* So *Rom. 4. 5.* and *Rom. 3. 26.* What do all these phrases import, onely a naked consent and belief, that all the things in the Gospel are true? No, but when a man can believe on these things, when a man can submit to all the Ordinances of God, and embrace Christ in all his wayes, and believe that all the good things spoken of in the Gospel are to be had in him.

Arg. 2. From
the offer of
Christ.

I confesse sometimes simple believing Christ, without on, or in, is put for a justifying faith, as *Ro. 4. 3.* it is said that, *Abraham believed God, and it was counted to him for righteousness*, he doth not say he believed in God, but that is the meaning of it, and if you look into *Gen. 15.* you shall find through the story that he believed in God; he did not only believe that God was good, but he committed himself to God in all his wayes, and did relie upon him; that God was Almighty, and that made him walk before God in uprightnesse, and that made him live a different life from all the rest of the Countrey, this shews that it was a confidence and affiance in God, that was accounted to him for righteousness.

The

The second Argument is taken from the offer of Christ, which is the giving of Christ to be a propitiation for sin, and to be a Mediatour between God and man, to be the only means of eternal life, this is the offer of Jesus Christ in the Gospel, Christ is given to be a redeemer to them that do believe; now what can answer this giving? Can only an act of the mind answer this gift? 'Tis true indeed, he is the only Mediatour, the only Messias, the only way, the truth and the life; and he is freely offered and given in the Gospel, I believe this and assent unto it; is this taking? No, this is only believing he may take him; therefore true faith must be a taking of Christ; that only answers to the giving of Christ, giving is a relative which answers to taking; a gift is no gift except it be taken; the nature of the gift returns back again to the giver if it be not taken; so it is here, *God so loved the world, that he gave his only begotten Sonne, that whosoever believed in him should not perish but have everlasting life*; He gave his only begotten Sonne, that hath a relation to taking of him, he gave him, that whosoever believeth on him might not perish; that is, God gave him that whosoever takes him might not perish but have eternal life; though a man offer himself to a woman, yet if the woman do not take him, he is not her husband, the match is made up by taking: so though Christ be given to the world in the Gospel, yet Christ is not ours but by taking of him; when you take Christ, then you are in the number of those that shall not perish, but have everlasting life; when you take Christ, that is, when you take him to be your chiefe good, when you take his promises to be your stay and propp, to be the life and comfort of your hearts, when you take his Commandements to do them, when you take his ordinances to walk in them, when you take his people to have society with them, when you take Christ, and all Christ, now you shall have everlasting life, this is to take Christ, though the woman assent firmly that the man is a proper man, and a goodly man, and a godly man, and a rich man, this makes not up the match; but when she takes him to be her husband, then she hath interest in his person, and all that he hath, so when a man takes Christ, then he hath title to Christ and all the good things, that are in him.

Arg. 2. From the offer of Christ.

It is said of the faithfull, that they did not only see the Promises afar off, but they did embrace them, *Heb. 11. 13.* the word signifieth they hugged them, they kist them; many see the Promises afar off, but embrace them not; they embrace the things of this present world, they hugg them, but never take the promises of God home to there soules; true faith therefore is such a faith as takes Christ, and then it followes, that it cannot be an act of the mind, but an act of the heart in relying and taking the thing to himself, to hang upon it; and live by it.

The third argument is this, Faith is an act of coming unto Christ, Christ you know is the righteousness of God, now when a man is come to it, he hath it; now what motion of coming is this? is it only a motion of the mind, a Contemplation of the mind, when a man seeth Christ afar off? I may see a goodly man, a goodly thing afarr off, my eye sight may go to it, but if my whole man do not come to it, I am not come to it; this cannot be only the Contemplation of the mind, when the eye of a mans understanding discovers Christ, for this makes him the more foole and the more inexcusable, if he comes not to him; no this motion of coming unto Christ, it is a spirituall motion of all the whole man, a mans minde goeth to Christ and a mans heart, and a mans affections, and all the strength of a mans soule goeth to Christ, this is coming to Christ, *Mat. 11. 28.* *Come unto me all ye that are weary and heavy laden*; that is beleive in me; he puts it into that phrase, this true faith makes the soul come to Christ, so *1 Pet. 2. 4.* *to whome coming as to a chiefe corner stone*: There are two tearmes in this coming to Christ, the one from whence a man comes, from all his owne wayes, from all his owne desires, from all his owne ends and aimes, and

Arg. 3. Because faith is a coming to Christ.

and the other tearme is, to what a man comes, and that is to Christ, for his promises, to his Commandements, to live and dy with him, this is coming unto Christ, as you may see *Acts* 26. 18. there both these tearmes are set downe. *to open their eyes* saith the Text, *and to turne them from darknesse to light, that they might receive forgiveness of sinnes*. It is this coming that receives forgiveness, not only an act of the mind, when that goeth to Christ, but an act of the heart, when that goeth to Christ, when a man comes from darknesse to light, from pride to humility, from the world to God, when a man passeth from the one tearme to the other tearme, and so cometh to this righteousness of God in Jesus Christ; now he is come to Christ, and now he shall receive forgiveness of sinnes, so that you see faith is not only an assent of the mind, but an affiance of the heart, both these together make up this coming of the soule to Christ.

Arg. 4. Because the object of justifying faith is no proposition, but Christ himself.

Fourthly, true justifying faith, the proper object of it, is no sentence, no proposition in the Word, I mean the act of a justifying faith, in that act whereby it justifieth the proper object of it, is no sentence or proposition in the Word, no complex truth in the Word, but it is Christ himself, 'tis true, a man must beleive that the Word of God is true, and the promises true, and Yea and Amen; but that act doth not justifie, it may be in a reprobate, or in a Devill, therefore it cannot be an assent of the mind, for that supposeth that the object must be a proposition; neither can it be a sure and certain persuasion, that God hath elected me, and intended Christ to me, this may be the act of an after faith, but not the act that justifies, but Christ himself: the object of a justifying faith, I am the way, the truth, and the life, I my self, it is God, or God by Christ, when a man beleives in Christ, or by Christ beleives in God, this is the object of a justifying faith, it is no proposition or text of Scripture that is the object of a justifying faith, that is, the thing that is a justifying faith, as it justifies, doth assent unto, but the object of a true justifying faith, as it justifies, is Christ himself the cause of forgiveness of sinnes, the cause of eternall life, the cause of the deriyation of all these blessings to us, it lookes for all in Christs own person, 'tis true, the propositions of the Scripture about Christ, are the ground of a justifying faith, as he that believes in Christ shall be saved; that is the ground of a justifying faith, but these propositions, though they must be acknowledged at the time by faith, yet these propositions do not justifie a man, for a wretch may do this, but when a man believes in Christ, that is propounded and tendered in the Word, when a man hath affiance in him, and commits himself to him, faith seekes for all good in Christs own person, first, it layes hold on the person of Christ, and taking him, it takes all good things with him, indeed it takes the propositions of the Word for its ground, because the Word saith thus, and thus, that eternall life is in him, and he openeth the Kingdom of heaven to all believers, and he is a sufficient Saviour, this is the ground of faith; but the object of a justifying faith, is Christs owne person, so that believing cannot be an act of the mind, but when a man believes in Christ, and is rooted and built upon him, it is the person of Christ. I will make this appeare to you, you know God doth count it Idolatry for a man to believe in any creature, when a man believes in the Son of man, God forbids this, as an Idolatrous thing, for a man to believe and put his confidence and affiance in any creature, now what is the meaning of this? what, is this Idolatry, to assent to such a creature? to believe that such a man is his friend and tenders him, and is faithfull unto him, this is a truth about a friend, is this Idolatry? No, but when a man makes a friend his staffe, a creature his staffe, when a man makes riches his Idol, is this onely to assent that riches can do much in the world, can buy meate, and cloathes, and lands, and inheritances, is it the knowing these things are so? No, but when a man makes riches his prop and stay, and believes in them, and that is the stay that he hath; It is not the

the beleiving these things about riches, for so a man that believes only in God may know these things about riches and a friend, *Jer. 17. 5. Cursed is he that maketh flesh his arme,* he doth not say, cursed is he that apprehends that a man is his friend and willing to releive him; but cursed is he that maketh flesh his arme, that leans upon this man, that trusts unto him, that is the thing, so what is the meaning that we must not trust in Chariots and in horses? doth the Scripture mean that we may not assent and affirme these truths about them, that they are many, and strong, and potent, that they are admirable horses? is this it? No, but, *we be to them that go down to Egypt for help, and put their trust in Chariots and Horses,* *Isa. 31. 1.* When a man rides a journey and makes his Horse his stay; when a man goeth about a businesse, and makes his purse his prop; when a man walks from day to day, and the creature is the thing he hangs upon; he doth not see God, and draw near to God; he doth not set his heart upon God; he doth not relie upon him, to have God with him in his journey, and what he goeth about; No, he hath an Horse with him, and means, and maintenance with him; and God shall have a prayer may be now and then, but he makes not God his arme, and this is idolatry; so our believing, it is not the believing the propositions about a thing, but when a man believes in the thing it self, and makes the thing his stay, his buckler, his aide, his help and comfort.

Lastly, the maine Argument is this; true justifying faith is a faith of union, it is such a faith as unites a man to God and Christ, and in him to God; the Apostle saith, *1 John 5. 20. We know that we are in him that is true;* his meaning is, we are in him by faith, that is, we have such a kinde of faith, whereby we do not only assent to him, that he is the Sonne of God, and all things are true that are spoken of him; but we are in him, we are in him that is true; that is, we are united to him, and *2 Cor. 17. 5. Whosoever is in Christ is a new creature;* and *Paul saith of Andronicus and Junia, they were in Christ before him,* *Rom. 16. 7.* So Christ is said to be in them, *Know ye not that Christ Jesus is in you, except you be reprobates?* it is the faith of union, *He that hath the Sonne, hath life,* *1 John 5. 12.* That is, he that believes in the Sonne of God; that is, so believes that he hath him, and is united to him, that man hath life, and none else, so that it is a faith of union that justifies a man; not as though faith of it self doth this for its own worthinesse, as though it were able to unite a man to Christ, it is only by vertue of Gods Ordinance that faith unites a man to Christ; God of his infinite mercy and goodnesse hath appointed faith to be such a thing, that upon putting forth of that act, he shall presently have relation to Christ, and Communion with him; by grace are we saved through faith, faith the Apostle, we are saved through faith, but not for any worthinesse of faith, but by grace; this is the thing, the Lord hath appointed such a kinde of faith shall justifie as shall unite a man to Jesus Christ; Nay, if faith did not do this, faith could not justifie, and sanctifie, and purifie, and intitle a man to Heaven, for it doth all these by vertue of union; first, it unites a man to Christ, and makes Christ one with him, and him one with Christ, and so he comes to have right and title to all the merits, and all the good things that come by Christ; so then, if thou hast not this faith of union, though thou hast all faiths besides historical faith, temporary faith, and if it were possible miraculous faith; Nay, if thou hadst ten thousand thousand faiths more, if it were possible; yet if thou hast not such a faith as to be united to Christ, thou art in thy sins, and art under the law, and under the curse of the law, and under Gods justice; if thou shouldest pray never so much, and give thy body to be burned, yet if thou do not dwell in Christ, and Christ in thee; if thou be not one with Christ, and Christ one with thee, thou art nothing but as sounding Brasse, and as a tinkling Cymball; though thou hast been a professor these twenty yeares together, and hast been taken for a god.

ly man through Town and Countrey; yet if thou art not in Christ, thou art still in thy sins, faith doth unite a man to Christ through the Ordinance of God; by the Grace of God it doth unite a man to Christ, 1 *John* 4. 15. what confession doth the Apostle meane there? Only a confession of historicall faith: when a man believes that God is so and so, and confesseth him; No the Apostle expounds himself, 1 *John* 3. 24. as who should say, it is such a faith as wholly resignes a man unto God, to be ruled and guided by him as well as saved by him; it is such a faith as makes a man with minde, and heart, and will, and all that is in a man, to cast himself upon Christ, so that all obedience, and all conformity to the Sonne of God will follow, he that hath this faith to keep his Commandements, dwelleth in God, and God in him. Now what kinde of faith can this be? can it be only the act of the minde whereby a man believes all the truths concerning Christ? doth this unite a man to Christ? It were blasphemy to say so, for by this Argument, the union between Christ and a true believer, were no better then the union between a true believer and the Devil, because a true believer believes all the truths and assents unto them that God hath spoken concerning the Devil, as well as concerning Christ; this doth not unite a man; there is a kinde of union indeed in the minde, but that union is only notional, and intentional, and rational; as for example, when I think of an horse, or a tree, there is an union of the tree with my minde, for the tree is in my minde in the notion of it; but this is a bare intentional and simple union; the maine union of all is in the heart, when the heart is united to a thing; an heavenly minded man, he may have an union of his understanding with the things of this world; he may understand carnal men, understand their courses and wayes; and there is a notional, intentional union with these things in his understanding; but he is not truly united to those courses except his heart be set upon those courses, then he takes them up; so untill the heart is set upon Christ, a man is never heavenly, never godly, never a true Christian, till he is thus united into Christ. Nay, I will tell you more, and I will prove it, and it is a thing to be considered, that were it possible; Suppose God should reveal, (he might if he would) to any man, that he is elected before he is converted; Suppose this, I do not say God doth thus to any of his Elect; but suppose an Elect man that is yet unconverted, and yet out of Christ, he is a natural man, and yet an elected man; Suppose I say, God should reveal to this man, thou art elected to eternal life, I have intended from all eternity to give my Son to thee, all his merits, and death, and passion; I have intended them to thee, and I have intended thou shalt have fellowship with him; God reveales this, and the man firmly assents to the authority of the speaker, that he is elected to eternal life; doth this faith justify a man? A man is in his sins, yet for all this, though he knoweth, and God hath revealed such a thing to him, that he hath intended Christ to him, (as long as he hath not revealed that he is in Christ) this doth not put him into Christ; this sheweth him that he shall be in Christ; but this act of believing doth not put him into Christ; therefore the children of God that are converted, and are believers, and can believe that God hath elected them, and eternally intended Christ to them; this act of their faith doth not justify them, this only is an act to know that they are justified already, and converted already.

I will shew you an excellent place for this, 2 *Tim.* 1. 12. *For which cause, faith the Apostle, I also suffer these things, for I know in whom I have believed, and that he is able to keep that which I have committed unto him against that day.* Mark here, I know in whom I have believed, there is the act of faith, I have believed in him, he expounds himself there; he means I have committed my self to him, all I have, all I am, this was the act of justification, and intitling him unto him; but now faith he, I know this, this is an act of assurance whereby here-
fleets

rest upon himself, that God was his God, and intended to save him; but this is not the thing that justified him: No, I believe on him, and committed myself unto him; and I know this, this act is but the knowledge of a mans justifying faith, and not the thing it self. For the use of the point, here, First, we see that it is no absurdity to say that true justifying faith is in the heart as well as in the minde; many good Divines (as *Matter Perkins*) say, that faith is only in the minde; and this is the opinion of the Papists also; the reason why good Divines say so, is because they make faith to be the full persuasion of a man that God hath intended Christ to him particularly; but this is not an act of a justifying faith, but comes after it, it is a consequent of it. The reason why the Papists say so, is this, because they hold that a justifying faith is nothing else but a firme assent of the minde, to the general promises of the Gospel, and in particular the promise of the forgiveness of sinnes in and through the Lord Jesus Christ; generally taken they say, this is a true faith; now, when we say this may be a dead faith; 'tis true; say they, therefore a man is quickened and enlivened by charity and good works, so that this faith and good works will justify a man; but this is Antichristian leaven; but I say that true justifying faith is not in the mind only, but in the heart also.

Use 1. Then no absurdity to say faith is in the heart as well as in the minde.

Object. But you will say, is it not absurd that one grace should be in two powers of the soul, that it should stand straddling like a colosse, with one foot in the minde, and another in the heart?

Object.

Ans. 1. I answer, it is but a conceit for ought we know, we can have no firme ground for it, that the understanding and will are two several powers of the soul really and distinct; many good Divines, both Protestants and Papists deny it, as *Scaliger* and others. But they are two several offices of one and the self-same soul; the self-same soul able to understand, is called the understanding; and the self-same soul able to will, is called the will; the self-same soul able to understand and will.

Ans. 1.

2. But suppose that the understanding and the will were really different one from another, yet I say, it is not properly to be said that faith is either in the understanding or in the will, but it is properly in the soul of a man; the reason is, because faith is an act of the new nature, a believer is born of God, *1 Joh. 5. 1.* and regeneration or the new nature is not in the understanding or will only, but the whole soul is regenerate, the very soul hath a new nature; I do not remember that *Aquinas* speaks of regeneration, but only in this place, and he saith that regeneration is in the soul; and the soul is regenerated, not as though the substance of the soul were altered; but this new nature is as deeply rooted in the soul as the understanding and will it self; as it is with the old nature in a man unconverted, this old nature moves the understanding to think of worldly things, and savour them, and moves the will and affections to love worldly things, and go after them; the old nature moves both minde and will to go this way; the old nature is the inclination of a man to the world, to the creature, to the things of this life; now, when the new nature comes in and a man is renewed, this new nature inclines the minde to minde Jesus Christ, and inclines the will to affect Jesus Christ, and moves all the soul to go that way, so that the very soul is renewed, and faith is as deeply rooted in the soul as any thing else; Nay, as low as the very faculties themselves in some sence, for it reacheth so far forth as to move them after Christ; and this faith puts forth the mind to assent to the truths of the Gospel, and puts forth the will to rely upon Christ.

2.

Thirdly, the Scripture plainly seates faith in the heart as well as in the minde, *Rom. 10. 10.* With the heart a man believeth unto righteousness, neither may a man say that the heart is put for the whole soul of a man, it is not put for the will, the text plainly shewes he meanes the will, because the Apo-

He puts the believing with the heart, to distinguish this faith from all others, to exclude hypocrisie and all counterfeit faith; for as hypocrites may, confesse with his tongue, he may have braine faith, and notional faith, so much as to work upon the outward man; but with the heart a man believeth *with all his heart*; if it be a sincere cordial faith, as he notionally believes these truths, so his heart runnes after them and is set upon them, and this is inward righteousness; so when the Eunuch had asked, *Philip for baptisme*, I am a believer, and what lets but I may be baptized? faith he, *if thou believest with all thine heart thou mayest*. As who should say, thou saiest thou art a believer, but take heed, do not deceive thy soul; may be thou hast an intellectual faith, but it is an heart faith? Nay, thou maiest have some kinde of cordial faith, a temporary faith; but doest thou believe with all thine heart? Doest thou place all thine heart upon Christ? Doest thou place all thy ends and aimes upon Christ? Doest thou so reach thy self forth to Christ, that in all things Christ have the preheminance? Doest thou wholly resigne thy self up unto Christ, minde, and heart, and all that is in thee? If thou believest with all thine heart I dare be bold to baptize thee, and seale thee up unto eternal life; so that the Scripture makes faith to be not only an assent of the mind, but an affiance of the heart in Christ.

Fourthly, it is no absurdity to say that faith is in the heart, and in severall powers of the soul, because faith is such a thing as must purifie the whole man; and all the powers of the soul, it justifies, and sanctifies the whole man; it is faith that reneweth the whole man, therefore no wonder it is such a thing that the whole man must put forth himself in, it is like leaven, *Math. 13. 33. That leaveneth the whole lump*; so faith is such a thing, that he which hath it purifieth himself, himself is the agent, all himself is the patient, all himself is set to strive against sin and to please God, and to draw the whole man to God; his whole self is both the agent and the patient, faith comes in to justifie the whole man, and sanctifie the whole man, and renew the whole man, therefore no wonder it is such an act as the whole man doth put forth, not only the mind by assenting, but the heart by relying, and the affections by placing themselves upon God.

Fifthly, there be abundance of graces besides faith, that are in all the powers of the soul, as livelihood is in the whole, and unblameableness, *1 Thess. 5. 23.* and perseverance is in the whole man, so that the mind must not only persevere in saving knowledge, but the heart also in saving confidence, perseverance runs through all the soul, and why not faith, many graces have a complex and compounded nature; in one regard they may be said to be in the minde, in another in the heart, in another in the memory, in another in the affections, in another in the body; so it is with faith, in one regard, in regard of assent it is in the mind, in regard of confidence and affiance it is in the will.

¶ 2. A believer may not be sure in regard of sense.

Here we see that though faith be sure of salvation and justification in regard of the event, yet it is not alwayes sure of it in regard of sense and feeling, for true faith, is not the apprehending of salvation it self, but the apprehending of Christ for salvation; when a man placeth all his affiance in Christ, and all the good he looks for, spiritual good, temporal good, help, comfort, meanes, and maintenance, and particularly the pardon of his finnes, this is justifying faith; though for sense and feeling there is much uncertainty, faith is certaine for the event, the man that believes is justified, and shall be sanctified, and saved; but in regard of sense and feeling, it is not alwayes certaine, *Job. 3. 15.* He doth not say, whosoever believes he shall have eternal life, hath it, but whosoever believes in me he shall have it, though he be afraid he shall not have it, yet if he believes in me he shall have it certainly; if with heart, and minde, and soul, and all, he resigne up himself to me; to be guided and ruled by

by me in all his wayes; if he commits himself to me he shall have eternal life: may be he is afraid he shall not have it; a man hath that assurance in Christ, that is confident in Christ for salvation, and commits himself to Christ for all his comfort, and hope; and say, and is fully resolved by the Grace of God never to leave him, he is inwardly purposed never to forsake him; he will ever for himself to please him; he will even follow his Commandments; and ever strive against his corruptions; and what as he may be tempted to be carried from him; he hath an inward principle in his soul for a rule which he goeth by, that he must please God, and not man; there is an inward rule rooted in his soul, that thus Jesus, and this man commits himself to Christ, for audience in his prayers, for acceptance in his duties, for the resisting of his corruptions, and for the salvation of his soul when he dieth, and for the comfortable resurrection of his body at the last day; yet notwithstanding this man would give the world to be assured of Gods favour, though he casts himself upon God for it, and commits himself, and betrusts himself with Jesus Christ; he doth so believe in him that he dares follow him in all his wayes, and he dares cast himself upon him; whatsoever it will cost me I will follow Christ; may be it may cost me the will of all my friends, may be of my husband, may be it may cost me the will of all the Countrey; yet that way I will walk, thought it cost me fire and faggot; may be I shall be persecuted and imprisoned, it is no matter, here is eternal life and no where else; here I come for it, and here I trust that Christ will give it to me; it is he only that can help me, he only that can give me audience in prayer, he only can bring me to acceptance in heaven; here I come to him for it, and cast my self upon him in all my wayes; yet may be this man would give a world for this favour, that he hath committed himself to Christ, for he would give all the world to the shirt upon his back that he had the sense and feeling of it; many times between hope and despaire, he even staggers and knows not what to think; yet he will cast himself upon Christ, and trust to him; yet he hath much ado to believe certainly, there is a great deal of feares and doubtings in his faith; the reason is, when a man hath trusted in Christ, and looks upon his faith, he shall finde may be such strength of worldly allurements, such yieldings to the assents of the flesh, and himself sometimes foiled with a paultry and petty lust; he shall finde such a deal of deadnesse, and so much unthanknesse, and such a company of corruptions marching before him, that he is afraid; 'tis true, I have cast my self upon Christ, but I doubt my faith is not of the right stamp; not as though a man can believe in hugger mugger, and a man knows not what he doth, for a man sees it, and knows it, for the spirit of a man knows what is in him; ask the man? Sir, do you not do thus and thus? Yes, have you not these and these workings in you? he cannot deny it, do you not hate your self for every sinne you know, and do you not know your own sinnes, and do you not grieve to see what a vile creature you are? do you not labour after more sincerity in your wayes, and more quickning in good duties? He cannot deny but he hungers after these things, and do you not still follow Christ, and cleave still to Christ, and do you not still labour to deny your self? He cannot but confesse it, why then you have faith; 'tis true, saith he, I go out of my self, but it is I know not how, I am at this passe, if I perish I perish, here I stick, and here I will adhere, but yet I fear I am not right; the Scripture saith true, saith doth thus and thus, and thus, but here I see such a corruption so strong, and such a lust so mighty, I say, true faith may be without sense and feeling of it, there may be such feares and doubtings in regard of assurance of salvation, though a man do truly and confidently cast himself upon Christ; and I will prove this unto you by five Arguments.

First, the event is not the object of a justifying faith, that a man shall be justified, sanctified, and saved; this is the event of a justifying faith, that he

Arg. 1. The event is not the object of justifying faith.

looks for; Now the object of a justifying faith is not the event; that it shall fall out thus with him, he commits this to God, he believes in the general that all that believe shall be saved; and that a reprobate may believe, but the event that he shall be justified and saved; is the fruit of a justifying faith; when a man hath justifying faith, this is not the object of it; but he commits himself to Christ for justification and salvation; he truly believes the event shall be, that they which truly believe shall be justified and saved, and God will help their infirmities, and pardon their weaknesses; but now justifying faith apprehends not the event that comes afterwards, but faith commits it self to Christ for the event, as I will shew you by a similitude; a man resolves to leane upon a staffe, what is in this mans minde? is the object this, that he shall not slip nor fall? no, he findes by experience that he may fall for all his staffe, but he casts himself upon his staffe, fall or not fall; and though he do fall, he will not sling away his staffe; No, but he will look better to himselfe afterwards, he knows the fault was not in his staffe, but in his own managing of it; therefore he commits himself to his staffe still, and resolves to leane upon it; he is not sure he shall not fall, but though he do fall, he will up again, and help himself with his staffe in his going still, he knows the staffe is not in the fault, but himself; may be he doth not leane upon it, or he knows not the right way, but he is still leaning upon his staffe, and venturing upon his staffe; so I say true saving faith doth not truly apprehend he is justified; as if a man could not be justified unlesse he did believe it; this is the event, justifying faith is the committing himself to God for the event; *Heb. 11. 23. By faith Abraham being called of God, went out of his owne Countrey, &c.* By faith he cast himself upon God; did he believe now whether he should go? He could not tell, he believed in the general, that God would not faile those that trusted in him; but for his own particular he knew not whether he should go, but he casts himself upon God, whethersoever God will have me to go, I will go; he commits himself to God at all adventures; this is true faith, and yet the event all this while may not be known, but a man may be much troubled about assurance.

2. The event is conditional till a man believes.

Secondly, the event; that a man shall be justified, and sanctified, and saved, is conditional until a man hath believed; Suppose a natural man, and yet an Elect man of God; what must this man believe? must he beleve that he shall be justified, and sanctified, and saved? No, there is no such thing in the Scripture, take any natural man in the world, and look from the beginning of the Bible to the end, there is not one text that saith a natural man shall be saved; but justification and salvation are conditional till a man believes, but when a man hath beleved, his justification, sanctification, and salvation is certain, but he must beleve before he can be said to be justified; now, before a man beleves justification is upon condition, if a man beleves he shall be justified and saved, so may *Judas* and *Simon Magnus*, *Rom. 10. 9.* 'Tis true, this is the condition, if thou beleve in the Son of God, if thou take up his crosse and follow him, thou shalt be saved; this is but the condition; but when a man hath believed, he is justified, and shall be saved; it is absolute now, but he believed first; therefore justifying faith doth not beleve he shall be saved and justified, for he must have faith first; 'tis true, if a man have saving and justifying faith, there is the truth of the Word for it, that he shall be saved; therefore justifying faith must be the casting off a mans selfe upon Christ for salvation.

Argument. 3.

Thirdly, the event, that a man shall be justified, and sanctified, and saved; this cannot be the thing, that a justifying faith in the act of justification must apprehend, because then we could not say to every man, if thou beleevest, thou shalt be saved; that must be the object of a justifying faith; that may be applied to any man, for else how should we preach the Word? we should expose our

our selves to cavils; and open the mouthes of blasphemers, we must say then this is faith; you must believe you shall be saved, and that you are in the favour of God, and then we could not bid every man believe if it were so, where the Gospel comes we are to bid every man to believe, what, to believe that every shall be justified, and sanctified, and saved? No, that were a lie, God commands no man to believe a lie, but he commands every man to believe in Christ for justification, and for sanctification, and for salvation; Now, there are two things that God requires of every man where the Gospel comes.

First, he requires that he beleeveth the Word, which saith, *that whosoever believes in Christ shall be saved.*

Secondly, he commands him to believe in Christ for salvation, and this is faith; the other comes in afterwards; I will make it plaine, the Lord said to *Ahaz*, *Isa. 7. 9. Believe and thou shalt be established*, what must *Ahaz* here believe? Doth God bid him believe that he should be established? No, for that was a lie, for when all came to all he was not established, but he must beleeveth God, and then he should be established; but he not believing in God, could not be established; so God told *Adam*, if he believed, he should live; did God now bid *Adam* beleeveth he should live for ever? No, for then it had been a lie, but he biddeth him believe, that if he obeyed his voice, he should live for ever; he was not to believe that he should live for ever; so God doth not command men to beleeveth they shall be saved, but to believe in Christ for salvation.

Fourthly, the event is known another way, and not by a justifying faith; *Arg. 4.* The event is known another way. 'tis true, some men know the event that God intends to save them, and that they shall be glorified for evermore, but this is known by another thing, and not by an act of faith; the act of faith is the committing of a mans self to God for this thing. I will set it out by a similitude, suppose I have a great businesse to do at *London*, I am condemned to be put to death; and except I have a pardon got to morrow, I shall be executed; I cannot go my self, for I am in hold; but I have a friend at *London*, and I trust to him to go to the Court to procure me a pardon; in the mean time the businesse goeth forward against me, and may be I am going to the place of execution; but still I cast my self upon my friend that he will get me a pardon; now if my friend send me a letter, and send me a pardon under the Kings Seal, now I know I have a pardon, but my trusting my friend was nothing, but my casting my self upon him, and setting my self upon him, I was confident in him; Now, when he sends down a token, and a Seal under the Kings Majesties hand, now I know the event, that I have gotten a pardon. So it is with a poore creature that is under condemnation, and the wrath of God is gone out against him, and the justice of God is threatned against him, which way soever he looks he can see nothing but hell and damnation, and the Gospel hath told him of a friend, the Lord Jesus Christ he can help him to a pardon, and he trusts to him, the Law may be proceeds against him, and fears, and terrours, and may be he is upon the ladder ready to be turned off; yet he hangs upon Christ, a pardon will come, he trusts upon Christ, he will not go to the world and to carnal company to pacifie his conscience, a pardon will come, he casts himself upon this; and yet he is not certaine it will come, he hath affiance in Christ that it will come; now, if it be so that whereas he believes in Christ for forgiveness, so Christ sends him a token, there is peace of conscience for thee, and joy in the Holy Ghost for thee; and as he depends upon him for meanes and maintenance, so Christ saith, there is something for thee to live upon, or patience to bear poverty; as he believes he shall be accepted of God, so here is a token, thy prayers are heard: Now he hath a token, now he may know it, *Psal. 22. 4. They trusted in God and they were delivered*; that is, they trusted

trusted in thee, and thou diddest send them a token; now they knew they were delivered; 'tis true, a man might know this though God should send him no token, he might know that he is justified, and pardoned, and hath title to all the mercy in Christ; he might know it without this, but that for his own weaknesse, and that by two things. First, by looking into the Word, there he might find, that he which trusts in Christ, and commits himself to God, shall be saved; Another thing is, to reflect upon himself; there he shall find that he truly goeth out of himself, and casts himself upon God; then here he may know it, he that believes in Christ shall be saved, but I find that I believe in Christ, therefore I shall be saved, but this is not the act of faith, but the knowing of it.

Arg. 5 Not the truth, but strength of faith apprehends the event.

Fifthly, it is not the truth of faith, but the strength of faith that apprehends the event; let a man believe in Christ, and cast himself upon him in all his ways, and follow him in all his Commandments, this is faith, be it never so weak, and this doth intitle to justification, and sanctification, and salvation, though it be never so weak, yet while it is weak it cannot apprehend the event, it will be much afraid in regard of that; as suppose a man were learning to swimme, he beleeveth that if he could but spread his armes and legges the water would beare him up; now when he begins to learne, he commits himself to the water, and spreads his armes and leggs, but this is with much feare and misgiving, and he sometimes sets one leg on the ground, and he hath but little sense and feeling of the waters bearing him, because he commits not himself to the water; but the more and more he commits himself to the water, the more he finds the water bears him, and now he can sling away his bladders, and swimme over the river; he did believe before that the water would beare him, but when he did commit himself to the water he had a great deal of feare, and could not swim to any purpose, but when he had learned the art, then he committed himselfe to the water, and then he could spread his armes, and leggs, and swimme; So when a man comes first to believe in Christ, he thinks I should be the happiest man in the world, I should be in a better estate then Kings and Princes if I could believe, and withal it makes him to believe in Christ, and to deny himself, and cast himself upon Christ, plucks up both his feet, and commits himself to the water, and sling out himself upon Christ, sink or swim; yet at the first this is very weak, and sometimes he doth it, and sometimes he doth it not, and sometimes he is feeling for this, sometimes for that, and sometimes he doth not pray well enough, and is not humble enough, this is nothing but trusting to himself, may be a pleasure comes, he cannot deny it, he cannot commit himself to Christ, the weaknes of this is the reason why he cannot apprehend the event, for a strong confidence in Christ carries all along with it, it will reflect upon it self, and gather all these things, and be assured he will not only have confidence in Christ, but also be confident for the having of those good things he believes in him for.

HEB.



HEB. 11. 8.

By faith Abraham being called to go out into a place which he should afterwards receive for an inheritance, obeyed, and he went out not knowing whither he went.



E have spoken of Effectual Calling, what a great mercy it is, that God should vouchsafe this unto us, and the abundance of benefits it brings to a man; we have shewed how it is differenced from in-effectual Calling. How a man may know whether he be effectually called, yea or no; and so we came to shew you how a man answers this call; and he answers it only by faith, and so we made a digresse to speak of faith what it is, that it is an affiance in Christ, not every affiance, but a rooted affiance in Christ; and now we come to take up the point again, that it is only faith whereby a mans calling is made effectual; when a man is first called out of darknesse into marvelous light, out of the Kingdome of sinne into the Kingdome of God, it is only faith that answers that call; and so it is ever after, whatsoever God calls a Christian to do, or to leave undone, it is faith that makes a man obey this call.

The Apostle in this Chapter doth set out many commendations of faith to exhort the Hebrewes, and all Beleevers, and all persons to the getting of it, and to labours to have it grow in them, and to make much of it, as being a most excellent Grace of God; and he commends faith two wayes.

First, by the description of it in the first verse, *Faith is the substance of things hoped for, the evidence of things not seen*; a Believer hopes for great matters, though he seeth not any of them; may be he is yet a poore miserable contemptible creature in the eyes of the world; yet he hopes for great matters, he hopes for a glorious resurrection, and for an excellent triumph over sinne, and death, and hell; and to have his body and soul for ever in the Kingdome of Christ Jesus; you will say he seeth none of these things, he hopes that God will blesse him in all his wayes, and be with him in sicknesse, and in health, in misery and prosperity, and in all estates, and that he will do him good while he lives, and when he dyes he seeth none of these things? No, saith the Apostle, *Faith is the substance of things hoped for, and the evidence of things not seen*; though many think there is no substance in these things, yet faith doth deliver the substance of them unto him, and it is an evidence that he shall certainly have them, and it is as if it were a Sacrament; therefore the Fathers call it the Sacrament of faith;

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and

and the Sacrament of hopes, and the Sacrament of repentance, because they are certaine and sure tokens and pledges of those things that a Christian looks for.

Secondly, the Apostle commends faith by a long Catalogue of believers, of Holy Fathers, and Patriarchs, and Prophets, and Judges, and Worthies from the beginning of the world, and he shewes there was no worth in them, but it did proceed from faith; and this he doth,

First, generally, in the second verse; *By it the Elders obtained a good report*, he speaks of them all ingeneral, he calls them Elders, a reverend grave company, and he amplifies this by giving a general ground and reason why faith can build upon nothing as it were to see to, and yet is able to gather great matters, though it see little or nothing, *verse 3.* You may see this (saith he) by Historical faith; *For, through faith we understand that the worlds were made by the Word of God, so that things which are seen were not made of things which do appeare*; though nothing was before a mans eyes, yet through this faith he might see an whole world out of nothing, so, though the world, and flesh, and blood see nothing, yet he that believes in God he is able to raise a world out of nothing, he may look for these things at the hands of God, though for the present he sees nothing.

Secondly, he doth divide these believers into foure several ranks.

The first is, the Holy Fathers before the Flood; and he instanceeth onely in three for all the rest, as *Abel, Enock, Noah, Verse 4, 5, 6, 7.*

Secondly, the Holy Patriarchs from the Flood to the time of *Moses*, and he instanceeth in five, not as though there were no more, but he contenteth himself with these, *Abraham, Sarah, Isaac, Jacob, Joseph*, from *ver. 8* to the 22.

And then in the third place, he takes all those Worthies from *Moses* to the time of the entrance into the Land of *Canaan*, and he doth instance in *Moses's* Parents, and then in *Moses*, then in the children of *Israel*, then in *Rahab*, from *Ver. 23* to 31.

In the fourth place, he reckons up all those Heroes, from that time, to the time of the *Maccabees*, and Names *Gideon*, and *Barach*, and *Sampson*, and *Jephthah*, and *David*, and *Samuel*; and then he reckons them up onely in generall, the Prophets, and Martyrs, and Confessors, under the persecutions of cursed *Antiochus*. Now in all this Catalogue, he shewes the admirable effects of true justifying faith, what faith is able to do when a man is a true believer in God, what great matters he is able to atchieve; it gives a man the testimony of a good conscience, and makes him able to do the things acceptable to God; it makes a man believe things incredible to sense and reason; it makes a man forsake all and follow God; it makes a man do or suffer any thing for Christ; it makes a man so precious, that the world is not worthy that he should dwell among them, that there should be any such person in such a base place as the world is; it is an excellent thing, and it is set out most admirably, what glorious things faith doth enable a man in the strength of God to do; and his scope in all this is, to exhort them to abound in faith, and they that have it not, to use all meanes for the obtaining of it, and come by it, and lye at Gods feet, and to be trading in the meanes of Grace, and never be at quiet till they have it, and when they have it, to endear it, and labour to abound in it, and persevere in it to their dying day, now among all this grave, and venerable, and reverend society of believers that he here reckons and summes up,

up, he calls out *Abraham* in this text to speak of him, and that he speaks of him in this place is this, that when God called him to leave his Country, and Kindred, and Fathers house, to leave his inheritance, and all his friends and acquaintance, by faith he was able to obey this call. By faith (faith he) *Abraham being called out to go into a place which he should afterwards receive for an inheritance, obeyed, and he went out, not knowing whether he went.*

Doct. So that the Doctrine which I observe from hence is this; that it is faith that makes a man obey the call of God, the command of God, whether it be the first call and command, for the coming out of sinne, or all after commands whatsoever, it is faith that makes a man obey them; if a man have faith, though he had never so stubborn and perverse an heart before, though he were never so set upon his lusts, and sinfull courses before, faith is that which will make a man lay it downe and disavow it, and oppose himself against it, and he shall no longer live in it; as soone as ever faith comes into the soul it makes a man obey God, it brings a man home to God, to do his will and to walk according to his directions, and to be at his dispose, and to commit, and commend, and resigne himself wholly to God in all his wayes; this is the onely thing that heales a mans backslidings, this is the onely thing that drawes a man home to God, this is the onely instrument whereby a man is tyed to God himself, whereby a man doth fetch downe all the graces from above, so long as a man is stubborn and perverse, and walks after the flesh, and goeth on in any evil way, he hath no faith, as the Psalmist speaks, *Psal. 78. 32. For all this they sinned yet still, and believed not his wondrous works;* that is, they were disobedient, therefore certainly they had no faith, for if faith once looked into their hearts, it would have made them to discard their sinnes, and it would have made them obedient to God, it would have pared them from the flesh, and weaned them from their owne desires, and would have made them to give up themselves to God; therefore seeing they went on in their sinnes, it is certaine, they did not believe, for faith only makes a man obey God, and wheresoever it is, a man obeyeth God.

Doct. It is faith that makes a man obey the call of God.

Reas. 1. Because faith seeth an indissolvable couple of attributes in God, that cannot be separated and severed; as it seeth his grace and mercy to draw him forward, so it seeth his purity, and justice, and holinesse, and righteousness, that it dares not but obey God, as it doth discernes his grace and mercy to make him perfectly to trust in God; so it seeth another thing in God, that God is of that nature that he must be served, and worshipped, and obeyed. Therefore you shall see *Noah*, though the building of the Ark were an endlesse work, and a costly, and chargeable work in the eyes of men, it would cost him many yeares to build, and he could not look after his calling, and after the world, but it would take him up for an hundred and twenty yeares, and set all the world a talking of him, and mocking at him for it; yet when God commanded him to do it, faith made him do it, and how did faith make him do it? *Heb. 11. 7. By faith Noah being forewarned of God of things not seen as yet, moved by feare, prepared an Ark; fear moved him, faith made him do it; but how did faith make him do it? It moved him with feare, and so made him do it; it made him see God was an holy and righteous God that would not be dallied withal, and this moved him with feare, and he durst not but do it; whatsoe-*

Reas. 1. Because faith seeth Gods purity and mercy to be inseparable attributes.

ver it put him to, he durst not omit it; faith makes a man that he dares not be bold with God, it takes away the impudency of the heart, and the venterousnesse of the soul; as long as a man doth not believe, he dares make with such Commandements of God, as he likes not; he will omit them for all him; but when faith comes it reveales God to the soul, and shewes who he is, and what nature he is of, and that he is such a one as will not be dallied with, but his Commandements must be done, and his will must be obeyed, or else woe to that man; it shewes to a man the infinite Majestie of God, and sets it before a mans face, that he dares not go on in any thing contrary to Gods will, but obey God in whatsoever he commands him, and abstaine from whatsoever God forbids, as *Paul saith, We dare not make our selves of the number, or compare our selves with some that commend themselves,* 2 Cor. 10. 12. He knew God had forbidden it, and he durst not but obey. So, 1 Cor. 6. 1. *Dare any of you having a matter go to Law before unbelievers?* As who should say, you are not beleivers if you do it; faith would shew you what God is, and what an inglorious, and what a bitter thing it is for you to do it, how dare you do it?

2. Because faith looks on Christ not onely as a Saviour, but as a Lord

Secondly, Faith doth not onely look upon Christ as a Saviour, and a Redeemer, but also as a Lord and King, when Christ comes to a man, when faith comes into the soul: Christ is called our Lord Jesus Christ, as he is a Jesus, so he is a Lord; and faith doth not only receive him as a Jesus, but submits to him as to a Sovereigne. Faith takes them both together, faith will not let a man live Lordlesse, it knowes he must take Christ as a Lord as well as a Redeemer; as faith takes off the guilt of sinne, so it puts the yoke of Christ on; *Is Christ divided?* saith the Apostle, 1 Corinthians 1. 13. So I may say, *is Christ divided?* Can he be disjoynted himselfe from himselfe? Can people mangle Christ in pieces, and divide him asunder? May be thou wilt have him as a Jesus, but thou wilt not have him as a Lord, then thou canst not have him at all; as *Peter saith, Acts 2. 36. Be it known to all, that God hath made the same Jesus whom ye have crucified both Lord and Christ;* As he hath made him a Christ by anointing him to be a Saviour, to bring men from sinne, and to bring them to Gods Kingdome, and save them from wrath; so he hath made him a Lord, he hath set him up as a King upon his Holy Hill of Zion; look as it was with *Jephthah*, when the *Gileadites* would have him to save them from the *Ammonites*, shall I be your head then, saith he? and he made them to sweare before the Lord that they would make him their Head, or else he would not deliver them; so if thou wilt have Christ to deliver thee out of the hands of thine enemies; sinne is an enemy, and the Law is an enemy, and the Devill is an enemy, and the world, and thine own flesh is an enemy; if thou wilt have Christ to deliver thee from these enemies, shall he be thy Head? He hath sworne an Oath, *That we being delivered from the hands of our enemies should serve him in holinesse and righteousness all the dayes of our lives*, Luke 1. 73. He hath sworne with an Oath, that that man whom he delivers from his enemies shall serve him in holinesse and righteousness, and shall not live as he list, he shall not live Lawlesse, he shall take Christs Lawes as well as his Merits; as well Christs Government as the imputation of his truth and righteousness; he shall take the one as well as the other; Now, it is an easie thing for a man to believe by a presumptuous faith that Christ

is a Jesus, but here is the difficulty to take him as a Lord; *No man can call Christ a Lord but by the Holy Ghost*, saith the Apostle, *1 Cor. 12. 3.* He doth not say no man can say Christ is a Jesus, the Devil and presumption can make a man say so, and every man hopes, and beares himself upon this, that Christ is a Jesus, but no man can truly confesse him to be a Lord, but by the Holy Ghost; unless the Holy Ghost enable him, as our Saviour saith, *David by the Spirit called him Lord*; he speaks of himselfe, *Matth. 22. 43.* It is a great matter to submit to Christ as a Sovereigne, as well as to take Christ for a Saviour; now faith seeth both must be done, it must take Christ under both relations; as he must take him under the relation of a Redeemer, so under the relation of a Lord as to be saved by him, so to be guided and swayed by him in all his wayes, and to be at his disposing in all his courses; thus faith seeth Christ is propounded in the Gospel, and thus Christ embraceth him, it cannot have him in one respect, but it must also have him in the other, and so faith brings in obedience.

Thirdly, Faith seeth another couple that cannot be disjoynted and severed one from another, and that is this; as faith tyeth the heart to the promises, so it gluethe the heart to the Commandements, these go together, and when faith reacheth forth the hand to the one, it reacheth forth the hand to the other, they are tyed with bonds of adamant that cannot be severed, *Psalme 119. 56.* When faith will go to God in vertue of a promise to do this or that for him, he reacheth forth the hand to the Commandements too. *I am the Lord thy God, thou shalt have no other Gods but me.* As who should say, if you will look upon me as your God by faith, then look that you have no other gods but me, look that you honour me in all my wayes, and stoop to me, and obey my Word, as the Lord propounded the one, so he set before them the other, a man forgets that God is his God by faith, if he keeps not his Commandements, beware (saith Moses) *least thou forget the Lord thy God in not keeping his Commandements.* How can a man believe in God, when he forgets that which he should believe? When a man forgets to be subject to God, and to give up himself in all his wayes? The Promises and Commandements are tyed together with bonds of adamant, and no man can pull them asunder, as it is with sinne and the threatnings, if a man go on in sinne, he shall be sure to have the threatnings light upon him, they are bound together by bonds of adamant and everlasting coards; let a man do what he can, if he howle and roare to God to take away his plagues, to take away Hell fire and damnation; if he go on in sinne, it will never be, they hang together in an everlasting truth, *The way of the wicked shall perish*; and if a man soweth iniquity he shall reap misery, saith the Wiseman, *As a man soweth, so he shall reap, do not deceive your selves.* We are marvelous apt to reason as Eve did, to put in perhaps, perhaps you shall dye; Nay, assuredly we shall dye if we go on in sinne, and will not live that life which God hath set before us, the life of faith, the life of God, the life of Heaven, the life of true Holinesse and righteousness; if we will not submit to this, and give up our selves to be brought under it, we shall assuredly perish, never did any man live and goe on in sinne, but he dyed in perdition. Never any man lived a wicked and ungodly life, but had a wicked, wretched, and damned death; if a man do go on in sinne he shall be sure

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to have the threatnings of God light upon him, he cannot avoyde them; so it is on the other side, the Promises and the Commandements go together; and if a man do observe the Commandements of God by a true and lively faith, he shall assuredly have the promises; and if he reject the Commandements, or be unsound in the doing of them, he cannot have the Promises; if he have the one, he must have the other; he can never make a faithful Plea for Peace, for Pardon, for Heaven, or any thing that God hath promised, that binds not himselfe over to God to do his will in every thing; Nay, the strength of Faith puts forth it selfe in as strong an act towards the Commandements as towards the Promises, and if there be any difference, it is on the Promises side, for the Promises are more supernatural then the Commandements, for they were once written in the heart, therefore the Commandements are not so supernatural; a man was once acquainted with them, but the Promises of Mercy, and Pardon, and Redemption are more supernatural, and we see this in poore weak believers that go on and are enabled to make good conscience of their wayes, and to be very carefull of sinning against God, and walk in very good strictnesse, diligence, and circumspection, and yet have much ado to apply the Promises, and appropriate them to themselves. I say, broken-hearted people that are weak in faith, in regard of personall confidence, may yet notwithstanding be very strong in the doing of the Commandements of God; The reason is, because obedience flows from a direct act of faith, and this bearing a man upon the Promises from a reflect act of faith, it flowes from a conscioussnesse of obedience, when a man is conscious that he is sincere; then, and never before can a man have confidence that the Promises are sealed to him, this is a reflect act of faith; but it is a direct act that makes a man obey Gods Commandements, so that faith must needs work obedience, for it there be this blessed couple propounded to the soule in the Gospel together with the Commandements, Faith looking on both takes one as well as the other.

4. Because faith looks to a fitnessse for heaven as well as a title to heaven.

Fourthly, there is another close couple that faith looks upon, and that is, as upon a Title to the Kingdome of Heaven, so also to a fitnessse for the Kingdome of Heaven, and one is as needfull as the other, as things without which a man cannot enter into the Kingdome of God; Now, Faith as it helps a man to a title to Glory, so it helps a man more and more with fitnessse, because it seeth it cannot be otherwise; When David had committed his two fowle sinnes of murder and adultery, though he had not lost his title to the Kingdome of Heaven, yet he could not enter into it, he could not have actual possession of it; Why? Because he was unfit, Heb. 12. 14. Without holinesse a man cannot see God, though a man hath all the titles in the world, though he be elected to it before all worlds, yet till he is made fit for it, he cannot enter into it, *flesh and blood cannot inherit the Kingdom of God*; as the Apostle Peter speakes, it is an inherisance holy and undefiled, and a man must be holy, before he can be made partaker of it; Joseph must shave himself before he come before Pharaoh. Abasuerus women must be prepared, and purified with spices and odours, and mirrhe, Hest. 2. 11. And then they came before the King, when they were prepared and adorned, and made sweet and perfumed; So a man must first be prepared and fitted for the Kingdom of heaven, or else there is no admision into it, heaven is too fine a place for adulterers

ners, and drunkards, &c. As soone as ever the Angels of heaven, though glorious creatures, began to sinne against God, God thrust them out of heaven: they left their habitation; it was too fine for them: and do you think the Lord will admit the Devill into heaven againe in his members? what a thing is it when every drunkard, and profane person shall think himself meet company for the blessed trinity? it cannot be, God will never take such foule loathsome creatures into fellowship and Communion with him, they are too neare him already in the world, and therefore he will fling them out of his presence into Hell; in Heaven is nothing but beatifical vision, viewing of God, and delighting in God, and not thinking a thought but of God, and therefore no roome for those that are empty of grace, and not fitted and prepared for it, now faith knowes this, and believes this, and therefore as it layeth hold on Christ for title, so it never leaves till it hath gotten fitnessse from Christ, as the Apostle speakes, *Col. 1. 12. Giving thanks unto the Father who hath made us meet, &c.* God makes all meet for Heaven that he brings thither, and till they are so they cannot be admitted thither; if a man will go to heaven he must be a vessel of honour, *2 Tim. 2. 21.* Therefore Faith purifies a mans heart, pares off a mans flesh, weanes a man from the world, and knocks off a mans cursed corruptions more and more, and pulls downe a man before God, makes a man stoop to Gods Covenant, and to be holy and righteous as he is; it knows, unlesse he be made fit for Gods Kingdome, he can never come there; we should look to this; and it should make us feare, and tremble, and look to our selves, for unlesse we be fit for the Kingdome of Heaven we shall never have abode there, *John 3. 3. Except a man be borne againe, &c.* That is, except a man be made meet for the Kingdome of God he cannot come into it; Except he have Heavens frame and disposition, and Heavens conversation, except his conversation be in Heaven here, he can never come there; and this is the reason we are so often called upon to be godly in Christ Jesus, to walk in purenesse and holinesse of living, because *no unclean thing shall enter into the heavenly Jerusalem*; without any Dogges, the Lord counts them Dogges that shall never enjoy his presence; this is another reason why Faith workes obedience, because if he will have Title to the Kingdome of Heaven, he must look to be fitted for the same.

Fifthly, because Faith is eminently all that a man is to do, it is the whole work of a Christian, *John 6. 29. This is the work of God, &c.* That is, this is eminently all the workes of God. But is there no work but this? Yes, there are many other works, but this is the work of God that ye believe, because this is eminently all that God looks for, as the Apostle speakes, *1 John 3. 22. This is his Commandment, that ye believe, &c.* Is there no other Commandement but this? is this all we must do, and no more? No, but this is eminently the Commandement, there are other Commandements, but all are included in this of beleeving; so faith is eminently all graces, all other graces are but the daughters and brood of faith, they grow out of faith as out of the spring and root, so that do this and do all, do but beleeve in the Name of the Lord Jesus Christ, and what wilt thou not do? it will make thee give over thy sinnes, and be humbled and mortified, it will make thee give over

5. Because faith is eminently all that a man is to do.

over vaine company, and delight in all goodnesse, make thee zealous and fervent, and teach thee how to pray and be thankfull to God; it will fill thy mouth with laughter, and thy tongue with joy, it will make thee do any thing if thou believe, *Acts 16. 31.* As who should say, believe in the Lord Jesus Christ and this will make thee do all, there will be nothing left; as Christ saith, *If thou believe, all things are possible*; So I may say, if thou believe all things will be done, and thou wilt stick at nothing, be backward in nothing, but wilt be brought to obey God in every thing; it is like the turning of the Cock, if the Cock be turned, the water will flow forth; so if a mans heart be opened by faith, all the heart runnes to God; a Wind-mill, if the Sailes go, the stones and all go; so if faith be once working and operating, all the soul is turning it self towards God, though never so Heavy, and Carnal, and Vaine, and Earthly before, yet now all is going in the wayes of God; As the Mother of Christ said to the servants of the marriage, *Whatsoever he bids you do, do it*; So faith saith thus to all the soul, look whatsoever Christ commands, look you do it, minde those things he bids you minde, affect that he affects, retaine that he bids you remember; it is like *Abner*, that brought all *Israel* to be the servants of *David*; so faith when it comes into the soul, it brings all the faculties of the soul of the whole man to be subject to the Lord Jesus Christ; thus you see that faith works obedience in a man.

John 2.

The first Use is this, to answer a demand that will arise out of the hearts of people, when they heare that Faith makes a man to obey.

Quest. How doth it make a man obey?

Ans. I answer, by setting before a man the corruptions of his owne heart, and what woeful stubbornnesse is in the same; it makes a man see those innumerable corruptions in the soul, and how deeply they have eaten into the soul; it makes a man see what a loathsome creature he is, and what a deal of rebellion there is in his will, and minde, and thoughts, and affections, and what oppositions there are against the doing of Gods Holy Will, he seeth that if he will obey God what little help he shall have from himself, from his own will, his own reason, his own parts, his own nature, though he had never so good a nature; Nay, how he shall be hindered, and hampered, and opposed by himself; faith lets him see this, and so pulls him down before God, to abhor himself in dust and ashes; it was thus in *Paul*, *Rom. 7. 24. O miserable man, &c.* It made him finde this, that he could not do the good he would; thus faith empties a man of himself, and makes him to renounce himself, and makes him not to stand upon his own feet, never to stand alone, never to go about any thing but with the help of Christ; it makes a man see what a damned will he hath, what a damned reason he hath, what a damned heart and disposition he hath: O! saith he, here is Wisdome indeed, here is a disposition indeed, I will never be ruled by this disposition, and he looks upon himself as an undone creature if he followes his own desires; here be desires indeed, and thoughts indeed, and here is an horrible frame, and this makes him renounce himself: and thus faith works obedience in a man, by driving of him out of himself, and dividing a mans self from himself, that he will not be led by his own thoughts, nor carried by his owne imaginati-
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ons, it seeth Hell in all these, and that he can do nothing without Christ live in his heart by faith; without faith you can do nothing, faith Christ, and faith tells a man this; it makes him know what a wretched creature he is, and what a damned nature he carries about with him, and that he must not follow, and please, and give satisfaction to that at any time. Now, a natural man may see his insufficiency of himself, and the vilenesse of his nature, but conscience only shewes him this; but because he hath not faith, it doth not humble him, and put him down, but he will follow his own thoughts, and go after his own reason for all this, he hath not true and saving faith, to reveal these things in power to him, but when faith comes into the soul, it doth it to the purpose; it makes a man not to be a little affected with his finnes, but soundly affected, and makes him see that he is undone for ever if he go on in that course he was wont to do; and thus faith working in this fashion delivers a man over to Christ, by taking a man off from that which was his Pilate and guide before, and making him to be guided by Christ.

Secondly, Faith works obedience by carrying a man to God, it ^{2. By carrying} makes a man seek to God how to obey; *Teach me O Lord to do thy will*, Psal. 143. 10. Faith carried him to God; so faith doth where-soever it is, it brings a man to God, that God would be pleased to strengthen our apprehension, that so we may look upon his will, and to fortifie our understandings that we may conceive of all his wayes; with a Divine and heavenly understanding, and to fortifie our wills, that the feebleness of them towards God may be removed, it crieth to God from day to day, that he may not do as he hath done, nor live as he hath done; faith where-soever it is, drives the soul to God, and to lie at him from day to day, to guide him, and teach him, and instruct him, and shew him his wayes, and reveal unto him his Statutes; as *David*, Psalme 119. 35, 36. *Incline my heart to thy Testimonies, and not to Covetousnesse*; As who should say, Lord, here is my heart, will, and whole man, I beseech thee make me walk in thy wayes; I am very loath and untoward, I beseech thee put some strength into this will of mine; when I go to thy Word, let me heare it with trembling; when I go to prayer, let me go to it with an heavenly minde; encline my heart this way, and make it stand bent this way; 'tis true, when naturall men are convinced that all strength is from God, they pray too, but this is not faith in prayer, but faith makes the soul that it cannot be quiet, but it must obey and stoop to him in all his wayes.

Thirdly, Faith works obedience by making a man improve all the abilities that God hath given him already, and this is the best way to ^{3. By making a} encrease them, *Matth. 13. 12.* When a man hath grace, hath a ^{man improve} Talent, and makes use of it, and hath it to some purpose, and lay- ^{all his abilities:} eth it forth, that man shall encrease his Talent and abound, God will give him more, now as faith works obedience by shewing a man his own wretchednesse, that he must not yield to his own desires, and be carried by his own vaine imaginations, that for his part would conclude such a course is lawful; and why not? Though God saith the contrary, faith makes him consider that, and so drives him to God, and so also it makes him go and improve those gifts, and parts, and strength that God hath given him already, that he may lay it forth, and

and use it to the uttermost, as if a man be haunted and baited by any lust, deadnesse, security, coldnesse in duty, or some other lust; Now, Faith when it would make a man obedient to God, to crucifie these lusts, it makes a man look out to see what power God hath given him, what abilities God hath lent, what helps and furtherances God hath reached out unto him, and he takes all to fight against that lust; hath he understanding? that he employes to think of the evill of the sinne, to consider of the danger of the sinne, how he may avoyde it, and what course he may take to overcome it; if God hath given him a memory, he layeth it forth to remember and recollect such things as he hath heard, and hath been told of, he layeth all his Talents forth that ever he can to master that lust, and so works obedience; as faith drives a man to God for help, so look what help God lends, and what Talent God puts into his hand, he layeth all forth for the working of obedience, he will not let any one lye idle, but will employ all to help him forward in obedience.

4. By making a man relie on Christ.

Fourthly, Faith doth work obedience, by making a man to relie upon Christ, it doth look unto an union with Christ, it doth make a man to cast himselfe upon Christ for power against his sinnes, it doth extract vigour from Christ against corruption, it doth distill and draw down graces from him, faith is the pipe whereby grace is conveyed from Christ to the soul, and faith opens the passages of this pipe that it may descend down to the heart from the Lord Jesus Christ; faith is a marvelous excellent thing, it doth extract efficacy, and validity, and power, from the life and death of the Lord Jesus Christ, for the crucifying of the flesh, for the mortifying of the deeds of the body; and thus, it changeth the heart, and brings willingness to every duty by doing thus. I say, faith goeth to Christ, and casts it self upon him for all things it wants, for the performance of all good courses and wayes; Thus *David* got power against his carnal feare, when he was afraid of *Saul* on one side, and the *Philistins* on the other side; how doth he fence himself against this, *Psalme 56. 4. I put my trust in God, and therefore need not feare what man can do unto me;* and so faith was able to root out his feares; So it was with the remnant of *Israel*, *Zeph. 3. 13. They shall do no iniquity;* you will say, how can that be? Can flesh and blood do that? As long as a man is flesh and blood he will be doing some iniquity or other; how shall a man be able to do no iniquity, and let no iniquity have dominion over him? it goeth before in the twelfth verse, *They trust in God, They trust in God, and so shall do no iniquity;* When a man doth trust in God, and hath faith to relie upon him, and distill down power and strength from Christ, this will help him to do no iniquity, and help him to oppose himself against all his corruptions, and fight against the strength of all his lusts, as the Apostle saith, *Rom. 3. 13. let us therefore cast off the workes of darknesse.* You will say this is very strange, are we able to do this? can we tame our own hearts, or change our own minds? are we able to purge out these corruptions? is this possible? how shall a man do this? Why? put on the Lord Jesus Christ, (in the next words) go to him by a true and lively faith, and then you may be strong in Christ, and able to do every good Duty, and subdue every sinne, receiving strength from Christ; when a man is to go through thornes and briars, a man is not able to go through; but if he put on his Bootes and

and his Gloves, &c. he may; so when a man goes on in his owne wayes he cannot avoide sinne, pride, and covetousnesse, and vanity, how shall he avoide these things? 'tis true, he cannot avoide them if he go naked, but if he put on Christ he may; it is a similitude taken from a garment, and that in two respects.

First, it must be fitted, and then it must be put on, so Christ first takes measure of all the infirmities, and frailties of his people, and communicates to them a sutable grace; are they troubled with afflictions, then he measures out patience to beare them? are they persecuted, then he makes them able to stand for his Name? are they to pray, to deny themselves, to fight against Satan, he measures them out a sutable proportion of his grace and Spirit to him? and now when a man hath his Gloves, and all provision on, he may go about hedging, or ditching, or any businesse; so when a man hath put on Christ, and is armed with grace and strength from him, what is it but a man may do? In that very moment wherein a man casts himself upon God in Christ, and doth lay hold upon Christ by a true and lively faith, this grace is made over to him the same moment, may be the grace of victory he must stay for a while, but there comes a grace of sincerity from God that very moment that he believes in Christ, though may be there comes not that power from Christ he would have, yet that power, that he shall be sincere, and will never let corruption make him a slave; he shall never walk after the flesh, never be stubborne and worldly, never do as the wicked do, never depart from God as unbelievers use to do; he shall depend upon God, and waite upon him, and adhere, and cleave unto him, and continue a faithfull Souldier to Christ, fighting against sinne and corruption to the death; a man shall have power from Christ to do this, if he have a true and a lively faith, *By faith*, saith the text, *Hebrewes 11. 5 Enoch walked with God*; how is it possible? could he walk with God? what a strange kinde of life is this? How averse is the heart of man from it? People cannot abide such strictnesse to have commerce, and society, and communion with God, to keep close to God, and not go away from him, how could he do this? Why? *By faith he walketh with God*: So *Abraham*, God bade him leave his Countrey and all he had; you must think a thousand things were objected to him; you must think he had abundance of reasonings to and fro in his minde; I am in yeares, unfit for travell, and I shall now travell God knowes whither; and I am now where I was bred and brought up, and I have hear meanes, and maintenance, and friends, and know how to live; and for me to go into a strange Countrey where I know no body, and I know not what may become of me; and for me to leave certainties for uncertainties, all the world will count me a foole; how did he do this? *By faith he obeyed*, saith the text, &c. Faith helped him with power to look up unto God, and cast himselfe upon God, that helped him against all difficulties, that helped him against all the backwardnesse and dulnesse of his nature; he committed himself to God, and would do it, he packt up himself, never once standing upon the matter, but away he goeth; *By faith he obeyed*, &c. So, *By faith Abel offered up a more acceptable sacrifice then Cain*, *Hebrewes 11. 4*. How is that possible? Was he not made of the same mettall *Cain* was? was he not borne out of the

same womb, digged out of the same pit? As apt, and prone to serve God after an earthly manner as *Cain*? How was he able to offer up a more acceptable sacrifice? He had no better sheep then *Cain*. Why? it was done by faith, he had faith in God, he renounced himself, and was divided from himself; he was united to God by faith, and resolved to hang upon him, and so leaned upon him for every thing he had promised, and so got acceptance with God. So *Rahab*, by faith entertained the spies, Hebrewes 11. 31. It was a hard piece of service, a marvelous difficult piece of businesse; you must think she thus reasoned with her selfe, shall I entertaine Traytors? Shall I betray my owne Countrey? The Town will see it, it will come to the Kings care, and I shall become a Traytor to my Countrey and Prince, and a thousand to one but I shall lose my life if I suffer them to be here; but how did she overcome this? By faith, by faith she entertained the spies, for all it was so hard, for all death was at the doore, yet by faith she was able to do it; What shall we say to *Gideon*, *Baruch*, &c. Who by faith subdued Kingdomes, &c. Hebrewes 11. 37? Out of weak they were made strong; How, did they work righteousnesse? They were as weak as others, but faith made them of weak, strong, faith strengthened their wills to that which was good; faith corroborated their resolutions and purposes towards the pleasing of God; and resisting corruptions faith made them strongly resolve that they would not be led by their owne wills, they believed in God, and so were able to do it. What shall I say of *Moses*, Hebrewes 11. 24? This is a wonderful thing, that he should refuse to be called the sonne of *Pharaohs* daughter, a meane man born, and yet refuse to be called King *Pharaohs* Grand-childe! who would refuse such excellent hopes of honours and preferments? may be he might be King afterwards? Nay, when he was come to yeares to do it; if he had refused it when he was a childe, before he had come to yeares it had been no such wonder, it might have been attributed to his childishnesse; Nay, but he was come to yeares, and was a learned and understanding man; what man would have done this? Indeed rare are such persons that are able to renounce themselves in this fashion, but you see what faith can do.

Quest. How
doth faith fetch
power from
Christ.

Ans. 1. As an
instrument.

Quest. Thus you see how faith doth work obedience, and now if you would know how faith doth fetch power from Christ to do these things.

I answer, it is by two wayes.

First, Faith is an instrument whereby God doth by the acting and placing of it aright upon him, let out that power which is in Christ to a poore soul; that that power which is in Christ is to him, and that goodnesse which is in Christ is to him, that he shall have grace for grace, an answerable grace, for every grace in Christ, *Ephes. 1. 19. The exceeding greatnesse of his power, to us-ward that believe;* When we believe the exceeding greatnesse of his power is to us-ward, it is not only a power in God, but it is for us, and we may take that power and fetch it from God, and obtaine of him to put it forth. You know that Christ hath promised to take away the stony heart, &c. He hath made such promises as these, to pull down strong holds, to overcome Satan and all the enemies of our soules, to poure out his Spirit upon his people, as water upon the thirsty ground; now as soone as ever faith comes into the soul it goeth to these promises, and takes hold of them, Lord here is such a promise, Lord make me a new heart, make me

me obey this Commandment, and overcome such a sin, and all the power that is in God, it is to him-ward.

Secondly, Faith doth fetch down power from Heaven in a moral manner, by considering the exceeding greatnesse of the recompence of reward, as its said of *Moses*, Hebrewes 1. 25. I say, faith looks unto Christ, looks unto the favour of God, unto the forgivenesse of finnes, and Title to Gods Kingdome, it looks unto eternal life, unto those admirable joyes that are at Gods right hand for evermore, which are promised to them that believe; it seeth these things, and this makes him able to deny any thing, to overcome any thing, to go about any thing; shall I have Heaven, the favour of God, a Kingdome; shall I be happy for ever? Shall I have all these things if I will pray and heare the Word? Obey God, and give over vaine company, and joyne to Gods people, and hate all manner of evil; if I will labour to crosse my own thoughts and desires and approve my selfe to God in all my wayes, shall I have all these things? this makes him able to do it; he looks to this, and so goeth about it, and when the flesh shall object hardnesse, and difficulty, and opposition, and losse of comfort, and losse of carnal ease and delight; faith goeth and sets these admirable things against them; it sets Heaven, and the Kingdome of Heaven, and Christ, and the joyes of Gods right hand against them, and this makes him do it; it sets the will of God against his will, the favour of God against the favour of men, the joyes of Heaven against carnal joyes, eternal happinesse for evermore against the sufferings here for a moment, weighs one in one scale and the other in the other, and so works with them.

Here we may see what little faith there is among people, certainly there is but little faith, because if there were much faith, there would be much obedience given to God; we should have admirable Townes, gracious Congregations; we should have never a drunkard, never a prophane person, but all Saints, and holy men, and women, every one would be thinking of God and his wayes, and heavenly minded; if there were much faith, people would have their lives changed, and their conversations altered; as Christ faith, *When the Sonne of man comes, shall he finde faith upon the Earth?* So may I say, if the Sonne of man should now come among us, should he finde faith among us? He should find it very rare; for this is certain, there are not very many that professe faith; drunkards, and the greatest company of prophane persons are such as have not the face of holinesse and faith; and amongst this little number that professe it, how few are there that have true faith indeed? You see none have true faith but those that are obedient unto God; true faith doth bend the soul to God, it makes the soul spiritual, and holy, and humble, and cleane another man from that he was before, that he shall be resigned over to God, to live at his dispose; this is true faith, therefore faith is hardly to be found upon earth; it is a pitiful thing to see how little Gods will is regarded up and down; and though God be our Maker, and his hands have formed us, though we professe we are his people whom he hath redeemed, though we know he hath sent Christ into the world, and the blood of his own Sonne is cried up and down in the streets, and calls upon men to believe, and take hold on it; though we do know these things, yet for all this equity of obedience to God, and notwithstanding the necessity of obedience, how do people sleight the will of God? it is his will we should be fruitful under the meanes, heavenly in holy duties, fervent in calling upon his Name, that we should have the true feare of his Name before our eyes; it is his will that we should serve him in sincerity all the dayes of our lives, that we should stand for him, and glorifie him before men; that we should walk with God and be strangers upon earth, and wean our selves from the world, and be taken up

with him, more then with any thing in this life, that we should count nothing deare for him, and deny our selves in every thing, it is his will for us to do these things, but who looks after these things? As if we were possessed with a legion of Devils, we go slighting, and contemning, and breaking all bonds of equity, and necessity of obedience, and Gods will is not obeyed, his worship is not promoted, his name is not feared, few give their minds to do these things; if God had not thrown millions of devils into hell for sinning against him; if God had not revealed his wrath against sinne and iniquity, and all unrighteousnesse; if God had not shewn how jealous he stands upon keeping his Lawes, and observing his Commandments, and his holy and heavenly Word; if God had not revealed himself unto us, it had been another matter, but he hath revealed these things, yet how secure are we? He hath made it appear, *Rom. 2. 9. Tribulation and anguish shall be upon every soul that doth evil, and cursed be the man that obeyeth not the words of this Covenant, Jer. 11. 63. And he will come in flaming fire to render vengeance upon all that obey not the truth, 2 Thes. 1. 8.* These things are spoken and delivered, and we know these things, and confesse them; yet God is not respected for all this, Nay, such is the impudency of men, that they will acknowledge that God ought to be obeyed, and served, and it is good to serve him, and it is a dangerous thing not to serve him, and yet for all this they will not do it, as if it were nothing to be damned, and as if they would try whether they can bear hell, nay, such is the impudency of mens faces, that notwithstanding they have heard they are unconverted, and their hearts are not subject to God, yet they hope they have true faith in God, and their sins are infirmities, whereas you see it cannot be true faith unlesse it make a man to be obedient to God in all his wayes, and binde a man in a perpetual bond to God for ever, never to depart from him.

Use 3 For examination.

Evidences of true obedience.

1. Willing and hearty.

Thirdly, it may be an Use of examination, to see whether we obey God or no, for if our faith be the faith we hope it is, it will make us obedient.

First, then true obedience is a willing, affectionate, hearty obedience, *Prov. 3. 1. My son, let thy heart keep my Commandments,* the Lord will have such obedience as proceeds from the bottome of the heart, not when a mans heart is dull, and dead, and hangs off; but when the heart poures forth it self in his wayes, and performing his gracious pleasures from day to day, this the Lord requires, that it be done with the affection of the heart, as well as the thing be done, in the thing done, & the wicked may go as far, nay, further then the sincere, they may multiply duties as well as the other for the things done; but here is the thing, a wicked man doth duties heartlessly, unaffectionately; but a child of God doth them sincerely, and willingly, and lets out his heart and affections upon them all; *God loves a cheerful giver, 2 Cor 9. 10.* He loves a giver that gives with all his affections; so he loves a cheerful comer to Church, that is glad to hear a Sermon, and his heart leapes to hear the Word of God, and he is affected with it, he loves a cheerful praying, one that in prayer poures out his soul before him; he loves a cheerful comer to the Sacrament, that delights to shew forth the Lords death till he comes; God doth not love a man unlesse he doth this with all his affections; as it is said, it is good to be zealous in a good matter, the worship and Commandments of God are good matters; now, it is good to be zealous in these matters; nay, to have the creame, and flower, and chief of our affections set upon these things; we are acquainted with the wayes, and histories of grace, and we can speak thereof, but it doth not sink down into our hearts, it doth not warme us, nor put any heat into our souls, we are not quickened and moved by these things; we know Gods attribute, his power, and wisdom, and mercy, and justice, &c. But none sink

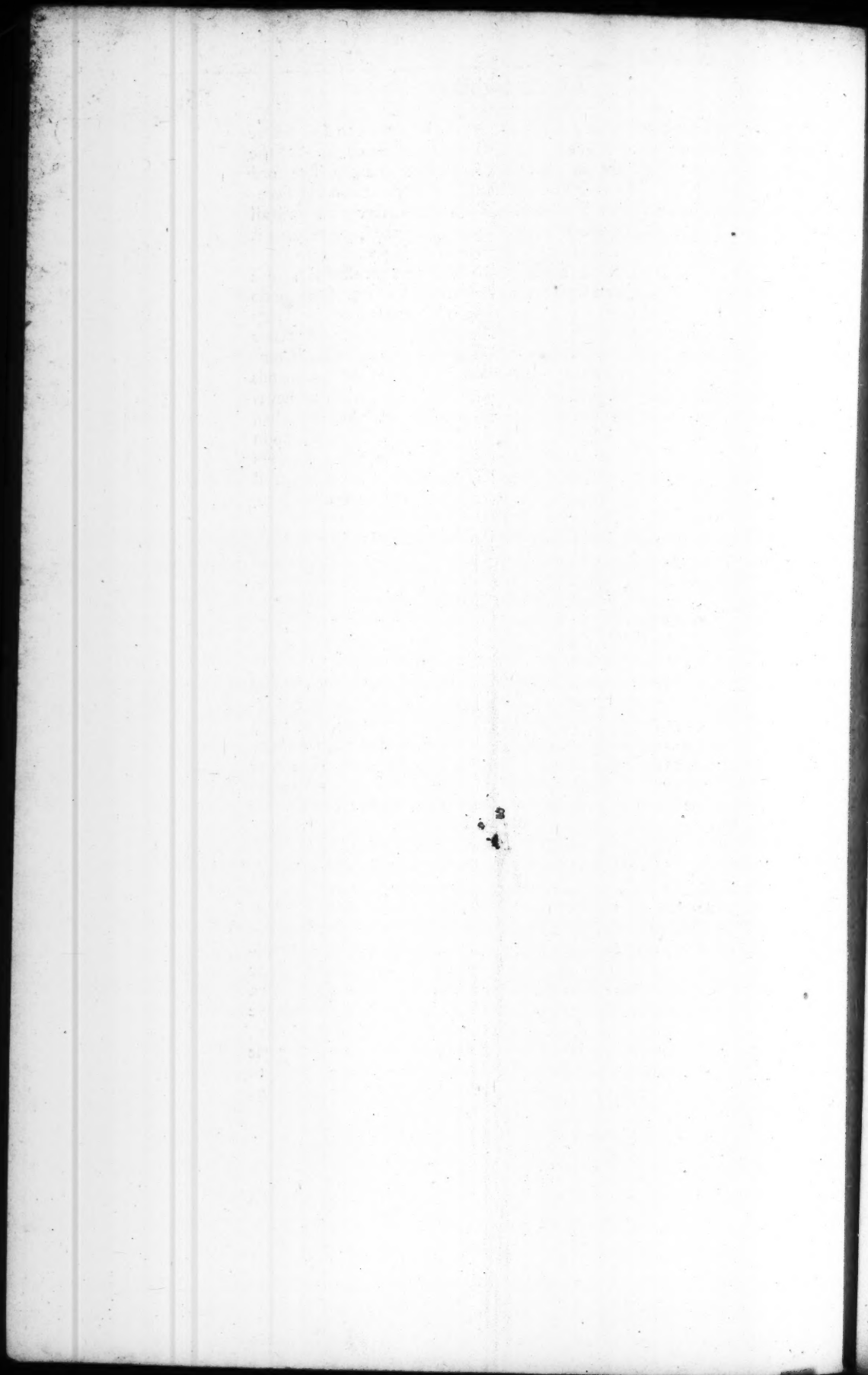
sink down into our hearts, they affect us not as they ought to do, where are our affections in prayer? We pray, and come to Church, and to the Lords Table, but where are our affections in all these things? The Lord cares not for these services, that have not affections to spice them and sweeten them, and beautifie them; the Lord loves when a man serves him with all his heart; when the will hangs off, it is base service, and the Lord regards it not; as the Lord loves that we that are Ministers should preach *with a ready minde*, 1 Pet. 5. 2. That we should preach with gracious affections, and be affected in the Pulpit, and desire from the bottome of our souls to do good to the people, and yearne over the people; the Lord loves these things when we do them willingly and heartily; so he delights in people when they heare and call upon his Name with affection; when we go about Gods Commandments as a Bear to the stake, God abhors it; may be God commands a man to do such a thing, he doth it, but it is hard faith he; when money is to be fetched out of his purse for good duties, it is hard faith he; and when he must go against the wicked, and pull the ill will of the Countrey upon him, may be he doth it, but it is hard; the Lord distasts this, the Lord loves a chearful giver, and a chearful worker, a chearful Minister, and chearfull people; now if faith comes into the soul, it will not only work obedience, but chearful obedience, and from the bottome of the heart.

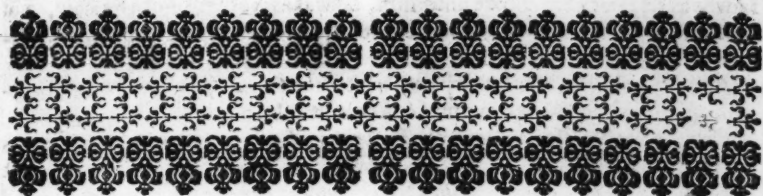
Secondly, true obedience makes a man resigne himself to God, it makes a man to be altogether at Gods dispose; *I am thine*, faith *David*, he looked upon himself as if he were altogether at Gods dispose, as if he were his, and not his own; *You are not your own*, faith the Apostle, *you are bought with a price*, 1 Cor. 2. 6. So that is true obedience, when a man gives up himself to God; many will do things that God commands, but they know not how to do them with resignation, to be altogether at Gods dispose; they love to be called Gods servants, but they will be only retainers, as many will get to be servants to some Gentleman, but it is only for their own advantage, to save their purses, to have the Gentlemans countenance, these will not dwell with the Gentleman, but in their own houses, and when he hath some great strangers at a Feast, or when he rides abroad in state, then they will attend upon him, but yet they will live at home, and be their own men; so most people are but the Lords retainers, this is no obedience at all, it is none of faiths obedience.

2. Works resignation to God.

Thirdly, true obedience puts forth all a mans strength to God; *Thou shalt love the Lord thy God with all thy heart, and all thy soul, and all thy strength*, Praise the Lord O my soul, and all that is within me praise his Holy Name, Psal. 103. True obedience lets forth all that is in a man to Christ, Mat. 4. 20. When Christ called Simon, and Andrew, they flung away their nets and followed him; it was all the living they had, and yet they flung away all to follow him; so when he spake to Matthew a Publican, faith came no sooner into his soul but he followed him presently, Mat. 9. 9. Though it was a rich office, he was a Knight by his place, as Cicero speaks, it was worth five hundred pounds a yeare of our money; yet as soone as ever Christ called him, he left his place and went after Christ; so when a man will part with purse and friends, and all he hath, and fling all at Gods foot, and give up all to him, this is true obedience; now if we have not this, we have not faithful obedience.

3. It puts forth all a mans strength to God.





THE KILLING POWER OF THE LAW.

Rom. 7. 9.

For I was once alive without the Law, but when the Commandment came, Sin revived, and I died.



IN these words the Apostle shewes Two things; *First*, The Division of the Text. What a jolly man he thought himself to be ~~while~~ he was a Pharisee, before the Lord wrought upon him by the Law: *Secondly*, What a miserable wretched creature he saw himself to be when the Lord took him in hand, and discovered his sins unto him: before the Law came home unto him, and convinced his Conscience, he thought himself to be alive; but when the Commandment came, Sin re-

vived, and he died.

1. In the former we may observe Two things:

First, The jolliness of the Apostle, he thought himself to be alive; I was alive without the Law, I was a Pharisee, and thought my self to be alive; I fasted twice a week, and prayed every day, and made long Prayers each day: when he considered how he walked thus in all the Ordinances of God, he thought, if this was not to be alive, he knew not what it was to be alive; *I was alive once without the Law.*

Secondly, We have here the cause why he had this good conceit of himself, it was because he was without the Law, the law of God had not convinced him, it had not discovered his miserable and wretched estate unto him;

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thought

though he had some understanding in the literal sense of the Law, yet the Law was not yet come home unto him, he was as yet without the Law, and that was the reason of that good conceit he had of himself, *he did esteem himself to be alive.*

And then again in the latter part; *when the Commandment came, Sin revived, but I died.* There we may also observe Two things.

First, The Law shewed him what a wretched estate and condition he was in, for all his self-conceitednesse; *sin revived; and I died:* Though I thought before *I was alive, yet when the Commandment came, sin revived, and I died:* I saw I was a dead man, when the Lord took me in hand to deal with me, and let me see how my case stood before him. Howsoever I thought my self to be in a good case before, now I saw I was but a dead man; I did not see such evil, and such a masse of corruption before; but when the Lord discovered my self unto my self, and when I saw the Spiritualnesse of the Law, then I saw that sin was alive in me, and I died; when I saw how I ought to behave my self in my affections, and in my inward man, then sin revived, and I for my part was a dead man, I was faine to come down from those high conceits, and imaginations I had before.

Secondly, We have here the Cause why he was thus brought down, it was because of the Commandment of God which came home unto him, the Law of God came home unto his Conscience, and discovered unto him, how it was with him, and it made him to shake in the apprehensions of his own estate, that he was but a dead man, and that he had gone to Hell, and perished everlastingly, if he had continued in that estate and condition.

I intend at this time to treat of the former part, *Without the Law I was once alive:* And here Two things must be opened: First, what doth the Apostle mean, by *without the Law.* Secondly, What doth he mean when he saith, *I was once alive.*

1. For the First, When the Apostle saith, he *was without the Law*, he doth not mean simply, that he did think himself without the Law, that is, without the binding Authority of the Law, for so no reasonable creature is, yea, indeed no creature at all is without the Law of God, for there is a Law of Obedience imposed upon all the Creatures, and the unreasonable Creatures do keep the Law that is imposed upon them by God; and howsoever reasonable Creatures depart from this Law and break it, yet they are under the binding power of this Law; therefore the Apostle doth not thus mean that he was without the Law, therefore we must know, that to be without the Law is taken Four wayes:

First, To be without the Law, is meant, to be without the promulgation and publishing of the Law; and so the Heathen only are said to be without the Law, as we may see, *Rom. 2. 12.* there the Heathen are said to be *without the Law:* that is, without the promulgation of the Law, it was published only to the Jewes upon Mount *Sinai*, and so *Paul* was not without the Law.

Secondly, It is taken in regard of the literal knowledge of the Law, and so ignorant people are said to be without the Law of God; they know not the Law of God; and in this sense *Paul* was not without the Law, he was trained up in the Law, he was learned in the Law, for he was *brought up at the feet of Gamaliel*, *Acts 22. 3.* so that he had the logical meaning of the Law, and was able to speak of the points of Religion, better then a thousand millions of carnal men, he had the literal knowledge of the Law.

Thirdly, It is taken in regard of the moral Obedience to the Law, and so wicked men are said to be *without the Law*, as we may see, *1 Tim. 1. 9.*

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The Law is not given to a Righteous man; but to the Lawless and Disobedient; wicked men are lawless, they live as if there were no Law, Drunkards and Prophane persons, as they are said to live without God in the world, so they are said to live without the Law, as if there were no Law to bind them; they are people that are not to be held within any compass, they take notice of no command to rule in their hearts, and rectifie their lives; and in this sense Paul was not without the Law neither, for he lived after the most strict and exact Sect of the Pharisees, Phil. 3. 4, 5. *If any man think he hath whereof he may trust in the flesh, I much more; circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews, as touching the Law a Pharisee;* He was one that fasted and curbed himself, yea, he kept two Fasts a week, (as those Pharisees did, that were of the better rank) he Prayed daily, and performed the duties of Religion, and there was no outward Ordinance of the Law which he performed not; he was one that was conformable to the letter of the Law, according as he understood the Law, he was Morally Obedient to the Law; he was no extortioner, nor unjust person; no, he did the works of the Law, and those things contained in the Law; nay, there was no body that could challenge him with any blame; none that were familiar with him, could say any thing to tax him withal, when he was in his ignorance, and blindness; therefore in this sense he was not without the Law.

Fourthly, Therefore in the Fourth place, we are said to be without the Law in regard of the spiritual sense of the Law, and so Paul was without the Law; he did not clearly understand the divine and spiritual sense of the law; he did not see the glory and the beauty of the Law of God, how it did discover all the breaches of Righteousness, how it reached to all the inward parts, how contrary the Law of God was to all his nature; thus Paul understood not the spiritual nature of the Law, he had not the spiritual understanding of the Law, and thus he was without the Law.

2. Now for the other words, *I was alive once.*

1. It is meant here spiritually towards God; he doth not mean naturally, for he was alive naturally, both before and after the commandment came; but the meaning is, he did not think himself to be such a wretched cursed creature as he was; he thought he had the fear of God in him, and true Obedience in him; he thought he had a spiritual kind of life, as we may see Rom. 6. 11. *Ye are dead (saith the Apostle) to sin, but are alive to God in Jesus Christ.* And, Rom. 7. 13. *Give not your members as weapons unto sin, but give yourselves unto God, as those that are alive from the dead.* i. e. As those that have the pure and spiritual life of grace in them: So Luke 15. 24. *This my son was dead, and is alive again;* that is, spiritually alive again; he was a dead creature, he was departed from his Father, which is the fountain of life; he was dead in sins and trespasses, he was a dead man, but now he is alive again, he hath spiritual life again.

2. To be alive is taken to be conceitedly so, alive in his own conceit, he hath no true life in him, yet he doth imagine that he hath life in him, he thinks he hath life, and is dead, Rev. 3. 1. *I know thy works, thou hast a name thou livest, but thou art dead:* Here the Church of Sardis did imagine she was alive, and others conceived so; she seemed to be alive, and yet notwithstanding was dead, she had no true life in her: she seemed to be alive, not only in the sight of others, but in her own apprehension; she seemed to be alive, and yet was dead; now this is the meaning of the words, *without the Law I was alive once;* that is, I thought my self to be alive; I apprehended my self to be no dead man, no damned man; I thought not my self to be under the wrath of God, and one that should perish evermore, if

I continued in that estate wherein I was ; I hoped better things of my self, I saw these signs of Grace and Life in me, and I thought I was alive indeed, till the Commandment came, till the Law of God was pressed upon my Conscience, and shewed me the contrary ; I thought my self to be a very live man, and one that had some hope of eternal happiness, and one that might enter into glory, I took my self to be alive ; Thus we see the meaning of the words.

Obser.

Now the Point I intend at this time to insist upon, is the liveliness of a carnal mans heart, before the Law comes home to him, and is pressed to him, and shews him his damnable estate, and that he is dead in his sins and trespasses, he hath some colour of Righteousness, that he is moral and civil, and orderly, and he hath something that is like Grace and Life, he hath some hope towards God, and hath some kind of obedience, he seems to be obedient to the commandment of God ; before he is humbled by the Law of God, he is a live creature. Here St. Paul shews it by his own example, *Without the Law I was once alive* ; noting out unto us, how it is with every unhumbled man, with every unmortified man, that is not yet converted to God, he hath many things to say for himself, but he doth not understand the pureness of the Law, the Law hath not yet killed him, it hath not yet pulled him flat down before Almighty God : A man that is unhumbled by the Law of God is a live man, he will not be perswaded, that he is a dead, damned creature ; he doth apprehend and hope he hath life : it is so with men, before their Conversion, they will not believe that they are damned creatures, and they think it uncharitable in any to say they are damned creatures, and dead creatures, they will not believe it ; so long as the Law is not charged upon their Consciences, so long as they see not how it is with them, they do verily apprehend that they have life in them, their hearts are not killed, their spirits are not dead within them, they are not pulled down in the apprehension of their own cursed estates before Almighty God : this is the thing I intend to insist upon.

2. For the Proof of the Point, we may see, 1 Tim. 5. 5. there the Apostle speaking of VVidows that lived in pleasure, saith, *She that liveth in pleasure, is dead while she is alive* ; that is, dead in pleasure, dead in sin, dead in the vanity of her own heart, and yet such a VVidow liveth, she liveth not only a natural life, but she is alive in her own conceit in regard of a spiritual life ; for if she conceived she were a dead creature, a damned creature, such thoughts would kill the heart of any creature under heaven, it would break the neck of all her pleasure ; but in that she took her pleasure, it was a plain token that she was not killed.

Now for the Opening of the Point, I will do these Three things :

First, I will shew what this liveliness is, and wherein it consists,

Secondly, I will shew what the Effects of it are.

Thirdly, The Uses.

First I will shew what this liveliness is, and it consists in these Three things ; I could branch them into Four, but I will reduce them into Three Heads.

1. First, It consists in the non-appearance of a mans dead, and damned estate : So long as a mans dead and damned estate doth not appear unto him, so long a man thinks he is alive, and that he is not a dead man, he is not a man that hath the sentence of condemnation lying upon him, so long as the Law hath not come, and shewed a man his wretched estate, and made his damnable estate appear in its own colours unto him, why he is alive man, he conceives himself to be alive because the Law of God hath not convinced

vinced him of the contrary : if the Law of God doth seife upon a mans heart, and in its own colours appear to a mans eyes, and hold it self as a glasse to a mans understanding, and shew him his wretchednesse, and what a cursed estate he is in before God, this will kill his very heart, and break the liveliness that is in him, and make him burst out into out-cries, Oh ! I am a dead man, I am a damned man ; so that the liveliness that is here spoken of, consists in the non-appearance of a mans dead and damnable estate : As for example, an Adulterer, his damnable estate doth not appear to him, he knows not that he is a dead man, as *Prov. 9. 18. He knows not that the dead are there, and that her guests are in the depth of hell* : When he goes to lie with his Whore, and commit his wickednesse, he doth not think that they are dead and damned men that are there, nor that they are in the pit of Hell. Though his Conscience may tell him, that he is wicked, and sinful, and wretched, and that he is half dead ; yet he is not a dead man, he is not absolutely a dead man, he doth not know this : It may be he will confesse it, Lord, I am a dead man, Lord, I am a damned man ; it may be he will confesse this in his Prayer, because he hath some light : but yet his heart is not taken down, the liveliness of his heart is not killed. I will prove it to you : for let another man, a Minister of God, or a child of God, say he is a dead man, a damned man, one that lies under the wrath of God, he will deny it, and say he is uncharitable, and judgeth hardly, and why may he not be a live man, and a good Christian ? he hopes he is, he doth not know that he is a dead man ; as the wise-man speaks, *Prov. 14. 12. There is a way that seemeth right to a man, but the issues thereof are death* : that is, there is a way that seems to be a way of life, and a man seems to be alive that walks in that way ; but the truth is, it is a way of death, and a man that goeth in that way is a dead man, and a damned man ; but yet in the meantime, while he walks in that way, it seems to be a way of life unto him ; there is a non-appearance of the deadnesse, and damnednesse of a mans estate and condition that walks in that way, and therefore it seems to him to be a right way, and a way of life, and there is great hope in him that he shall live for evermore, and many men do walk in that way, and therefore it seems to him to be a right way, and a way of life ; it seems right to a man, but the end thereof is death : And this is the First thing, wherein this liveliness consists, The non-appearance of a mans dead and damned estate.

2. Secondly, It consists in Performance ; he is able, as he conceives, to do the duties that God commands ; he hath wisdom and ability at home to go about his Affairs ; he hath understanding and supply at home ; he hath life, and sufficiency to go about these and these duties and performances ; let the Law tell him, he must be sober, he hath life to avoid the Ale-house, and if he commit a Drunken Act, he would have you think he hath grace to be sorry for it ; and let a man tell him, he is a dead man, he hath no grace in him, no life in him ; he will tell you, he doth thus and thus, he hears Gods Word, and he Prayes to God, and he Trusts in God, and he Believes in God ; your telling of him this, doth not kill his heart, he thinks he is alive for all this ; nay, let the Law of God, come and tell him, He is a dead man for all his doing ; this will not kill him neither, so long as the Lord himself doth not open his eyes, and clear his eye-sight, and discover his sins, and convince his Conscience ; though the Law say he is a dead man ; and a damned man, this doth not kill him, he can wait upon God and perform these and these duties. Then let the Law of God say, He is a dead man for all this, he must deny himself : why so he will ; I confesse, Lord, I am an unrighteous man, a wretched man, a sinful creature, and all my righteousness is as menstruous raggs ; and now he thinks all is well, but the

Law of God, hath not yet come home unto him, and shewed him his heaveie estate, but he is alive in regard of the performance of the duty, and thinks verily he hath life at home in him; whereas, if the Law of God did come home and charge his estate upon him, and shew him, what obedience the Law requires, what severity, and truth in the inward parts, it would break a mans heart, and kill him, notwithstanding all performances: but in the mean time that a mans heart is not killed, and the Law hath not given him his deaths VVound, he thinks he is alive: *Cry aloud, (saith God) lift up thy voice like a Trumpet, shew my people their Transgressions, and the house of Israel their sins, Iſai. 58. 1.* there the Lord looks upon the people as dead, wretched sinners, and abominable people, but yet notwithstanding they thought they were alive in performances, as we may see, *vers. 2. Yet they seek me daily, and delight to know my wayes, even as a Nation that did righteously, and had not forsaken the Statutes of their God: they ask of me the Ordinances of Justice, they draw near to me, saying, We have fasted, and thou regardst it not.* We see here they take delight in approaching unto God, they take delight in Gods Ordinances, and seek God early, they can do thus, and thus, and are alive in all performances; but that man whose spirit the Law hath pulled down, and the Lord hath convinced him of his infinite inability to perform the Law, he cannot see any liveness in him, unto any performance. Let any duty come, it kills his heart: I should now hear the VVord of God, but my heart is unprepared, and my ear uncircumcised, and I cannot hear aright. Let an opportunity be offered to Pray, it kills his heart; I should now call upon the Name of the Lord, but I have such a cursed heart I cannot Pray, I cannot speak one right word before God. Let an occasion be offered of holy Conference, it kills his heart, Alas; saith he, I want pure language, my tongue was never touched with a coal from the Altar, my lips have not ability to drop forth savoury speeches, I am not able to speak one syllable aright to Gods glory; it kills his heart, he sees no life at all in him, unlesse he can have life from without, and ability from without, he is dead, all is nothing to him, the Law hath taken away the liveliness that was in him: But he that is not humbled by the Law, he is alive, he hath life in himself, it is nothing with him to Pray, and go to Church, and hear Gods Word, it is nothing, but thrusting to do the duty; he hath life in him to do duties, and wait upon God in his Ordinances, but when the Law comes home to him, it plainly lets him see that he hath no life in himself to do any good, he must seek for life and ability from without, else he is a dead man, he can do nothing in this case: *David in this case cannot look up: Mine iniquities are gone over my head, I cannot look up, Psal. 40. Moses, he is a man of uncircumcised lips, and cannot speak unto Pharaoh; Paul cannot do any thing that is good, In me dwelleth no good thing. Rom. 7.* And so for the rest of Gods people, when the Law hath killed them and laid them dead, in regard of any performance, they must have life from without, there is no life at home, no grace at home, no understanding at home, they must go out for all: but a carnal man, he is alive unto all performances. Many a man is like unfavoury Salt, good for nothing, but to throw upon the dunghil. He never received the Holy Ghost, and yet he will be inducted into a Living, and take a Pastoral Charge upon him, as if he were able to perform the Duty of a Minister, and take the Charge of Souls upon him. So *Ananias* will be a Husband, and *Sapphira* a VVife; *Abthalia* will be a Queen, and *Nimrod* a King; and *Abimilech* a Judge; they are alive to discharge all these Duties: thus

thus men are alive, the Law of God hath not killed their hearts; and pulled down their spirits; it hath not made it appear unto them, what wretched, cursed Creatures they are. This is the Second thing; wherein this Liveliness consists.

Thirdly, This Liveliness consists in a presumptuous hope; he conceives that he is justified before God, and that God will not damn him, but forgive him his sins. There is nothing can make a mans heart more full of life, than to think that he is righteous before God, and that God will not impute his sins unto him: there is nothing can make a man more alive, then this. If they think they are justified before God, they have then a lively hope, 1 Pet. 1. 3. *Blessed be God (saith the Apostle) even the Father of the Lord Jesus Christ, which according to his abundant mercy, hath begotten us again, to a lively hope, by the Resurrection of Christ from the Dead.* So these men have a hope, that makes them lively, and full of life; as a poor man that hath some grounded hope of an Earthly inheritance; it makes the heart lively: Poverty deads the heart; he that hath nothing to maintain himself, and those that belongs unto him, it deads his heart; but if he hath some hopes of an hundred pound a year, and his hope is grounded, if he hath sure hope of it; and he makes no doubt of it; it makes his heart full of life: so when a man doth believe that he is in a good case, that he is delivered from death, that he is in the estate of grace, when he hath some probability that God hath justified him from sin; this breeds an hope in him of an eternal Inheritance, and this hope, the consideration of it, makes the soul full of life; There is nothing can make a man more lively, then a hope that he is justified before God, and that God will not impute his sins unto him. Now when a carnal man conceives he is righteous before God, and that God will forgive him his iniquities, that God will not damn him, nor count him a dead and a damned man; so long as a man doth imagine this, he must needs be a lively man; he is alive in his own apprehension; nay, all the delights in the world, cannot make a man so full of life, as this hope. It is not mens following their pleasure, that makes their hearts so full of life; as to have hope that the Lord doth not account them dead men, that they are justified men, and righteous men, that they have salvation to shew for, Heaven and eternal happinesse to shew for, that they shall go to heaven. But if now the Law were charged upon a man, if he knew that he were a dead man, a damned man, it would pluck down his spirits, and make his spirits dead, for all his pleasures. It is the conceit that men are Justified, that makes them so full of life; so long as the Law doth not come home to a man, and point him out in his colours, and make it appear to him, that he lyeth under the wrath of Almighty God, that the Lord doth account him an abominable, wretched Creature, so long as he doth not apprehend this; especially if he have any good Gifts, and Parts, and Qualities, and Moral Obedience to the Law; doing good Duties, and a general laying hold upon the Promises, and a hope they belong to him; this makes him alive, *Phil. 3. 9. Paul* when he was a Pharisee, and did Moral Duties, and performed Moral Obedience to the Law of God, he thought he had Righteousnesse of his own; he calls it there, *his own Righteousnesse*, he so apprehended of himself; now this is that which makes men alive, when they conceive, that they have some Religion, and some Grace. You shall have many men and women that hate the Servants of God, and yet think they are godly men, and have Grace and Life in them. We may see it, *Acts 13. 50.* there it is said that the Jews stirred up certain devout and honourable women, and raised Persecution against Paul and Barnabas, and expelled them out of their Coasts;

Coasts: Though they hated *Paul* and *Barnabas*, yet they are said to be devout, and honourable women. They imagined they were very Devout, they conceived they were Religious; How many men and women are there, that think they are Righteous, and they will do many Duties, and take many good Courses; in so much, that it would pity a man to think they should go to hell? they will be very Zealous, they will be very Earnest against Drunkenesse, and cry out against the abominations of the times; they are marvellous Devout and Godly, and yet a man that is Devout and Godly in truth and in deed, they cannot abide him, but hate him. Now if the Law should come home unto them, and discover how indeed it is with them, it would humble their souls, and pull down their spirits, and make them dead; so that this presumptuous hope, that men are in good terms with God, and that God will be merciful to them, and forgive them their sins; this makes them to be alive.

2. We come now to the Second thing, and that is the *Effect* of this Liveliness, what Effects it works in the heart; And the Effects of this Liveliness are Four.

1. *First*, It makes them sound and heart-whole, like a Boyl unlaunched, it is yet sound. The true sight of sin, and wrath of God in the soul, is able to break the heart of any man; it is able to dead his spirit, and kill all the Liveliness that is in him, and make him have little life to go on as he doth. But so long as the Law of God is not come home to a man, though he have no Title to Heaven, though Hell be the Portion of his Cup, yet he is as sound as can be, as heart-whole as may be: Let carnal comfort come, he can take it; let pleasures come, he is able to delight himself therewith, and go on in his course as if he ailed nothing, *Prov. 18. 14.* the Wise man saith, *The spirit of a man will sustain his infirmities, but a wounded spirit, who can bear?* When the Lord comes to wound a mans heart with the sight of his sins, and the fearful condition he is in, what a cursed creature he is, having no Mercy, and being out of Christ; having no Pardon, no Grace, no Holiness, but lyeth under the Curse of God: If the Law thus come home, and wounds his Conscience, he is not able to bear it; this man, let carnal Comforts come, he is not able to take them; it kills the heart. Look as it is with the Stomack, if it can take meat, and digest it, it must needs be alive; for if the Stomack be dead, it can digest nothing. So for the Taste, If a mans Palat, and all the instruments of the taste be dead, he takes no delight in any meats: So there is a kind of soundness in the Soul, that is the reason why a man can delight in carnal pleasures, in Drinking, and Sporting, and in Profit and Gain. There is a kind of soundness, and liveliness in the Heart; the heart is not yet broken: If the Law come, and take the Hearts life away, this will pull down the Heart, it will make a mans heart even break, it will pull down his spirit: But a man whom the Law hath not yet humbled, and shewed him his damned estate, his heart is yet whole, and sound. When the Law of God had but a little killed *Ahab's* heart, you might see it in his very gate, he went softly, he could not tread so confidently upon the ground, as he was wont to do; it tamed his very steps, it is wonderful how his heart was broken; it appeared in his very going up and down. When the Law comes home to a man, it is able to kill his heart, and makes him Soul-sick, and makes him cry out, O the wretchedness of my heart; it makes a man sick at the heart, it lyes like a heavey Plague upon the heart and conscience; it will make a man at deaths door with his sins; it will make him say with *Paul*, *When the Commandment came, Sin revived, and I died.* But another man, though he hath evident demonstration that he is a dead man, yet the Law of God hath not pulled down his heart;

heart; sickness will pull down a mans Stomack: so when the law of God comes home to a mans conscience, and makes him sick, it makes him yield, and pulls down his stomach. Many men are crazy, and sickly; and yet they lye not by it, but walk up and down, and go abroad; but if they were heart-sick, it would pull them down, and make them lye by it. So many a carnal man, may have some qualms of sin, but yet their hearts can go abroad after profits, and pleasures, after vanities, and delights; they can go abroad for all this. But when the law comes home, it will pull down a mans spirit, and make him heart-sick. This is the meaning of that place, *The whole need not a Physician, but the sick*. Mat. 9. 12. Every carnal man, so long as he is not humbled, and broken under the sight of his sins, his heart is yet whole, his spirit is yet sound, he is not yet wounded; as the Prophet *Isaiah* speaks, *Isa. 1. 6. From the crown of the head, to the sole of the foot, there is nothing, but wounds, and swellings, and sores full of corruption; there is no soundness in him*: He is indeed full of wounds, but the skin is yet sound, it is not broken, he feels it not; the law hath not yet discovered his estate unto him. This is the first effect of this liveliness; it makes men to be sound, and heart-whole.

2. The Second effect of this liveliness, when a man is alive in the non-appearance of his dead and damned estate; alive in performance, alive in presumption, and self-justifying, and self-hopes; The effect of it is, that he is fearless; the more lively, the more fearless. First, the Object must dead the heart, before it can make the heart fear; so long as the heart is stout, the liveliness that is in the heart, is able to keep out fear: So the liveliness of a sinner, makes the heart fearless and secure. A man would wonder how any creature durst provoke God; it is almost beyond the reach of true reason, how any creature should dare to provoke God; to consider what infinite danger he is in, to have the wrath of the God of heaven and earth to hang over his head, to be under the hand of revenging Justice; to pull down all the Woes, and Plagues, and Comminations of God upon the Soul; that a man should do this, and yet be secure, it would make a man wonder at it. But a man that hath this liveliness, he can provoke God, and yet be secure, as *Job 12. 6. those that provoke God are secure*, the reason is, the law of God hath not taken down their hearts, the law of God hath not deadened their spirits; they are alive in presumption, and imagination, and therefore though they provoke God, they are secure, and fear nothing. It is the disquietness of a mans heart, that makes him fear; therefore so long as a mans mind is quiet, and is not disturbed; he is fearless: So long as the law hath not disquieted a mans mind, nor broken the rest of a mans Soul, nor disturbed his conscience, but tells him, go on in quiet; he spends his dayes in security, he fears nothing; whereas, fearfulness, and trembling, and horrible dread, would overwhelm him, if the law of God should come and take away his life: It is fear that deadens a mans heart, as we may see, *Mat. 28. 4. when the Angel of the Lord rolled away the stone from Christs Sepulchre, it is said, For fear of the Angel, the Keepers trembled, and became as dead men*: There is the effect of fear; if the law did but open mens eyes, and paint out before them, how it is with them, how they are liable to Gods wrath, and under the sentence of condemnation: If they were once thus feared, it would make them seem as dead men: the Drunkards would be so afraid, that they would become as dead men: All wretched men, all ungrounded Christians, all that are not truly alive towards God, it would make them become as dead men; and it is the deadness of the heart that makes men fear, and such a man cannot be secure. Carelessness and fear, are two contraries, as *Ezek. 30. 9.*

In that day shall Messengers go forth from me in Ships, to make the carelesse Ethiopian afraid, and great pain shall come upon them : The Prophet there makes these two contraries ; they shall be full of fear, to rouse them out of security : so the cause why men are carelesse to get Repentance, carelesse to get deliverance from sin, carelesse of their walking with God, the reason is, because of this damnable liveliness that is in their hearts, they are not yet deadened by the Law.

3. *Thirdly*, Another effect of this liveliness is this, it makes the heart stiff, what a deal of stiffness is in the hearts of carnal men ? Let God forbid sinne, they are stiff, and will still continue in their sins, as the Prophet speaks, *the heart of this people is waxed stiff*, their hearts are marvellous stiff ; the reason of it is, because the Law of God hath not taken away their liveliness, it hath not humbled their hearts, and pull'd down their spirits : whereas if the Law had past upon them, and the consideration of their estate were rooted in their minds, it would make their stoutnesse to yeild, and their stiffnesse to come down ; infinite is the stiffnesse of a man for want of this work of the law : Tell a vain gallant of his locks, how stiffly will he reason for it ? Tell a prophane person of the lewdnesse of his course, how stiffly will he argue for it ? This is for want of this killing work of the law.

4. *Fourthly*, The last effect of this liveliness is this, it makes the heart peark, and brisk ; what a deal of brisknesse, and pearknesse do we see every day in the hearts of men, because their hearts are not taken down ? I will give you two or three Instances ; If a man have a little knowledge more then others, he is proud, and brisk, and peark ; and he will be somebody, he will be talking, and thinks he hath such a deal of knowledge ; what is the reason of this, that he is so peark ? It is because the Law hath not made it known unto him, that he knows nothing as he ought to know. 1 Cor. 8. 2. There saith the Apostle, *If a man thinks he knows any thing, he knows nothing as he ought to know*. If the law of God did shew him he were a beast, and a bruit for all his understanding ; if it did discover unto him, his blockishnesse, and blindnesse, and igaorance, that he knows nothing of the Mysteries of Grace and Salvation, this would pull down his pearknesse ; take another man, that hath more knowledge, and can speak better a thousand times, if the law hath shewed him his estate, and truly humbled him, all his brisknesse is taken away, the law hath taught him such a lesson, that he cannot be peark : Oh ! saith he, I know nothing, there is no man more foolish then I, I have not the knowledge of the most High in me ; though he have never so much knowledge, and gifts, and parts, yet the law hath discovered his estate unto him, and pulled down the pearknesse of his spirit. Again, another man is ready to carp at every word, every little occasion will make him on the top of the house, his heart is so brisk, that it is up upon every little occasion, but when the law comes home unto him, this will pull down all his pearknes ; alas, he angry at a word speaking ? The law hath told him how he hath offended God, and provoked his Spirit from time to time ; he is now cooled from being so peark, to be angry at every word. So take a man that is full of pleasure and voluptuousnesse, and is ready to be vain and foolish, every pleasure puts life into him ; but now let the law come, and be charged upon his conscience, and then all his pearknesse is presently down, he is not able to look up, he seeth so many sins discovered by the law, that he is not able to look up : Jam. 5. 1. *Go to now ye rich men (saith the Apostle) weep and howl for the misery that shall come upon you*. If the law were charged upon rich men, it would make them weep and howle ; rich men are fullest of pleasure and delight, and

and farthest from weeping and howling, but if the Law were charged upon their consciences, it would make them weep and howle, and have little heart to be so pleasant.

I come now to the Uses, and the *First Use* is for Instruction, to shew us the reason, why there are so many men and women among us, that think themselves alive, that are so secure, and fearlesse, and carelesse, that have their hearts so sound, and their spirits so unbroken; the reason is, because the Law hath not yet come home, and killed their hearts, 2 Cor. 3. 6. The very letter of the Law is able to kill as many of us as are in this estate and condition; therefore the cause of this liveliness, and security, is because we are strangers from the Law of God, our eyes were never open to behold it, the Law of God never came home unto our hearts.

Use. 1.

The *Second Use* is this, When we find our hearts to be brisk and peark, let us pray unto God that he would be pleased to charge his Law upon our Consciences: Let us buy precious eye-salve, that we may be able to look into the Law of God, this will make our hearts that they will not be so wanton, and our spirits, that they will not be so brisk; though they would never so fain mind earthly things, they cannot. If the Lord would be pleased but to charge his Law upon the heart, it would make the stoutest spirit to yield.

Use. 2.

Thirdly, This takes away the imputation that is laid upon the Word of God; many think hardly of the Word of God, it takes away the spirits of men: the Preaching of the Law, it pulls down the spirits of men, and breaks mens hearts, it makes men have no spirits, as they said of *Jeremy*, *thou makest the knees feeble*: so the Law infeeble the knees, and takes away the spirits of a man; why here we see that the Law of God will do so, it is the Property of the Law to do so, wheresoever it comes, it kills the heart, and pulls down all the pearknesse of it. The Law, it will ever break a mans bones, as *David* speaks, *Let me hear of joy and gladnesse, that the bones which thou hast broken may rejoyce*, Psal. 51. The Lord had broken his very back-bone by the Law, and now he could not rejoyce, *Isai. 57. 15. I the Lord dwell with him that is of an humble and contrite spirit, to revive the spirit of the humble*: When the Law of God hath broken a mans heart, and made him contrite, he is a dead man, till the Lord comes to revive him, and raise up his spirit.

Use. 3.

I come now to the Second part of the Text, *When the Commandment came, sin revived, and I died.* The latter part of the Text Opened.

Here also, as in the former part, are Two things to be expounded:

First, What doth the Apostle here mean by *reviving*? *When the Commandment came, sin revived.*

Secondly, What doth he mean by *dying*; *I died*?

When the Law and Commandment came, and discovered me to my self, and shewed me what a damnable thing sin was, and what a wretched dead creature I was for committing the same, and how I lay under the guilt thereof, *sin revived, and I died.* Therefore, What doth the Apostle mean by *sin revived*? I Answer, The Apostle doth not mean here, as if sin were indeed dead in him, before the Commandment came: for sin is alive in every carnal mans heart, before the Commandment comes, and therefore he cannot mean thus, *when the Commandment came, sin revived*, as if it were truly, and really dead before; for his sins were not dead in him, when he was a Pharisee, his sins were not mortified, when he was in his unregenerated estate and condition sin was not dead in him, that cannot be the meaning, as if sin were dead before, and now revived: But he speaks of the Appearance of the death of sin, though it were not dead before, yet

it did appear to be dead; as a Snake in cold weather, though it be alive, yet it appears to be dead, the life of it is in a swoond; though it hath life, yet the cold benums it, and keeps it from appearing: So before the commandment came, sin was in *Paul*, but it seemed to have no life but when the commandment came, and discovered plainly, what a dead creature he was, then the life of sin came indeed to be manifested.

Now the Law of God doth manifest the life of sin Three wayes; it manifests Three lifes of Sin: There are three lifes of sin, that appear to the soul, when the Law comes.

1. First, There is the life of *Aggravation*; the Law of God doth aggravate and point out sin to the full life of it, it makes sin appear in the true nature of it: the true nature of every thing is the life of the thing: the nature of a man is the life of a man: Now the Law did shew him the nature of his sins, it painted them out to the very life, in their lively colours, this made him see how his sins were aggravated: what a cursed and damned thing sin was, and what a person it was committed against, this made sin appear unto him in the very life of it; therefore in the 13. *vers.* of this Chapter, the Apostle saith, *Sin, that it might appear sin, wrought death in me, that sin might be out of measure sinful by the commandment*: that is, when the commandment comes, and is manifested to the soul, it makes the life of sin appear, the life of sin is then manifested, the Law of God like a glasse, doth shew the life of the Commandment and the very nature of all sinning, and transgressing. Now before the Law came, thus come unto him, he could not thus see sin; he could say, he was a sinner, and had committed these, and these sins: But what these sins were, and the exceeding sinfulness of these sins, he did not see that. He had a dead kind of picture of his sins before, but the life thereof was not manifested; but the Law of God did make his sin revive, and made him see his sins in the life of them.

2. Secondly, There is the life of *Irritation*, as I may so call it, or of itching, and egging a man. This is another life of sin, whereby it is full of Operation, and Working in the Soul: The Operation of a thing, is the life of a thing. Now before the Commandment came, sin seemed dead, it wrought indeed many evils in him, but he did not think his heart had been so full of life, and so full of activity against Gods Law and commandments. Sin seemed to lye dead before, but now when the Commandment came, and set upon his heart, and began to charge him with better Obedience; now his heart grew itching, and marvellous full of life unto lust. Hereupon sin egged him the more on to lust: It is like water, when a man goes about to stop it, it runs the more violently. So it is with sin in the heart, the more the Law of God goes about to stop it, and hinder it, the more eager it is, and the more full of life and working, as the Apostle speaks, *vers.* 8. *Without the Law, sin was dead*: there was no such working of sin in my mortal body then: but when the Commandment came, when the Law was charged upon my heart, then sin took occasion hereby to be the more violent, and work in me all manner of Concupiscence: before I committed sin without any check, I had vain thoughts, and foolish courses, and many a lust in my soul; and I went to it as if it had been a good thing, not as if it had been evil: But when the Law of God came to shew me the slacknesse of my Obedience, and to controule me, and convince me, and to stop the course of sin, it wrought all manner of Concupiscence in me; it wrought before in *Paul*, for it wrought all his security, and all his hardnesse of heart, and all his vain thoughts and imaginations: but this was but a dead kind of working, in comparison of that which

which it wrought after the commandment came. There are none that have such active Rebellions against the Law and Commandment of God, as those to whom the Law comes; it eggs a man forward, and makes him itch unto Rebellion. If a man had asked *Paul* before, whether he had such a devilish heart against God? he saw no such matter, he never meant God any hurt when he went on in his course, he thought not that he was so stubborn and Rebellious, he did not feel this stubbornness and rebellion. But when the Law came once, it shewed him the venom, and cursed nature of his sins.

3. The *Third* life of sin is the worst of all; and that is, the life of *Imputation*; for here sin is so full of life, that it is not only able to discover unto him, that he is a sinful wretch, and an abominable creature; but to bind him over to wrath and send him to Hell, and everlasting destruction. Now it is the Law of God that discovers this life of sin; before the Law comes, a man hath many vain hopes, that God is merciful, and Christ died for sinners, and that God will forgive him his sins; he doth not see the imputation of sin: the imputation of sin lying upon the Soul is not clearly discovered, before the Law come; for where there is no Law, there is no imputation of sin, *Rom. 5. 13.* there saith the Apostle, *Unto the time of the Law was sin in the world; but sin is not imputed, while there is no Law.* Before the Law is charged upon the heart, the heart never dreams of the imputation of sin, as if he should answer for sin, and be damned for sin for ever: He thought the contrary before, but now the Law discovers the life of sin unto him, and sin revives, and appears to have life to damn him for evermore. Sin now appears to have life to cast him off from God, and to bind him over to Everlasting vengeance. Thus it was with *Paul*, when the Commandment came, sin revived: I saw sin was alive indeed, and I saw the life of Aggravation, I saw the hellish nature of sin, it was painted out to the full; I saw the life of Irritation, I saw the infinite egging, and itching of sin, how it did work in me; I saw the life of imputation, how all my sins were imputed unto me, and did all lye upon my conscience, and so sin revived, that is the meaning.

Now for the meaning of the *Second* word, *I dyed*; that is, I saw I was a dead man; I saw plainly, and clearly, that I was but a dead man; I thought I was alive before, because I did good duties, and walked in the Ordinances of God; and I thought that I might go for a Christian, and Servant of God, as well as another. I did not think I was a dead man, I thought I had some goodness in me, some hope of eternal life in me; I did not conclude that I was a dead man. But when the Law of God humbled me, and discovered my estate plainly unto me; then I saw I was a dead man indeed, my heart failed me, and the liveness that was in me before, departed from me. I saw I was a dead man, and had not the Spirit of Christ come and quickened me, I had been a dead man to all eternity; I now saw that sin began to revive in me, and I began to be a dead man. Thus we see the meaning of the words.

Now the Theame I propounded to you was this, namely, how the Lord converts the will; and the first work that prepares a man hereunto, is the work of pulling down the will, and the pulling down of a mans heart; for the will of a man is full of obstinacy, full of liveness against the truth and commandment of God; full of liveness in sin, and conceives it self to be in a better estate and condition, and so the will is obstinate still. Now when it pleaseth God to convert a man, first he pulls down the will of a man, and pulls down his spirit; now here is a Doctrine to make way for this.

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Namely, *That when the Lord takes a man in hand to pull him down, to pull down his will, he doth shew him what a dead Creature he is.* The Lord by pronouncing a man in his own Bosom, a dead man, a damned man, one that can no way help himself; he is dead, absolutely dead in his own estate, and in Gods account, all his hopes are rotten; he is meerly a dead, damned man: hereby the Lord pulls down his Will. We may see this in *Paul*, before his Conversion; his Will was full of Obstinacy and Rebellion against God; he would go and make havock of the Church, he would not submit to the Will of God; but when the Lord came to work upon him, *Saul, Saul, Why persecutest thou me? It is hard for thee to kick against the pricks: What wilt thou that I shall do Lord,* saith he, *Act. 9. 6?* Now his Will is come down: but mark how the Lord puts him off; *Go to such a place* (saith he) *and there it shall be told thee what thou shalt do.* The Lord puts him off, and would not give him an Answer presently, what he should do; as who should say, Thou hast as yet an obstinate Will, thou wilt not do as I command thee: I will not tell thee as yet, what I will have thee to do; but go to such a place, and I will Arrest thee there, and charge my Law upon thy Conscience, and shew thee thy dead, and damned estate. And now his Will is come down; he bids him be Baptized, and he was so; he bids him go and Preach the Gospel, and he did so; now his Will is come down.

So the Prodigal, his Heart was marvellous Obstinat against his Fathers commandment; he would be gone from his Father; he could not abide to stay in a house where there were such strict courses, he would have his Goods and Patrimony in his own hand, (as it is the Property of every carnal man) he would have his Inheritance in his own hand; he would have Power, and Strength, and Ability, and these Gifts, and Parts, in his own hand: but when he is humbled by the Law, he is content to have all in Gods hand, he is content to have all his VVisdom there, that he may come thither for it; he is content to have all his Righteousnesse there, and all his Ability, Strength, and Sufficiency there, that he may come thither for it; all is there, and he sees himself a beggar, if he comes not to God, and keeps close to God, and keeps fast to his Covenant, he is a very beggar. But this man would have all in his own hands, and go and squander away all upon his Lusts and Pleasures, and he would not stay at home with his Father. Now when the Law of God came home to him, to shew this man to himself, *when he came to himself*, as the Text saith (his Father did esteem him a dead man before,) but when he came to himself, and saw he was a dead man for going away from his Father, the Father of Life: Now his VVill is come down, *I will go to my Father, and say, Father, I have sinned against Heaven, and against thee, and am no more worthy to be called thy Son, make me as one of thy hired servants*, Luke 15. 17. Here his VVill is come down: he would be gone from his Father before, he could not abide to be held in so strictly, he would fain be gone, and be at liberty; he had no mind to stay in his Fathers house: But when he came to himself, when the Law shewed him, he was but a dead man, for going from his Father; and going after his Lusts and Pleasures; now his VVill is brought down, and it submits, and yields; and now he will go to his Father, and humble himself before his Father, and say, *Father, I have sinned against heaven, and against thee, &c.* Now I desire here to shew you Three things, as I did in the former Point.

First, VVherein this deadnesse consists.

Secondly, VVhat be the effects of this deadnesse, and how it pulls down the heart. And.

Thirdly,

Thirdly. The Uses we are to make of it.

1. For the *First*, Wherein this deadnesse consists: and it consists in Three things.

First, In deadnesse in being.

Secondly, In deadnesse in Gods account.

Thirdly, In deadnesse to all doing.

1. *First*, It consists in deadnesse in being. When the law comes, it shews a man indeed to be a dead man, 2 Cor. 3. 6. *the Letter killeth*, saith the Apostle: the very letter of the law, without the Spirit of life, which Christ doth inform it with, when he comes to work upon his children; The letter alone, without the Spirit of God, kills a man: now when a man is killed, he is a dead man; he is then fully dead, he hath the very being of a dead man, he is a dead man; that is his Estate and Condition. So when the law of God comes home to a man, it shews him indeed that he is a dead man. The property of the law, when it is let in to work upon the heart, is to slay a man, *I have slain them by the words of my mouth*, Hof. 6. 5. The law which proceeds from Gods mouth, is able to slay a poor sinner, and kill him at the heart, and lay him for dead before Almighty God; that he can strive no more; the reason is, because the law doth charge the *truth of God* upon a man. Now the truth is, that every sinner is a dead man, this is the very truth of it, Rom. 8. 6. *To be carnally-minded is death*: That man is a dead man; there is the very death of sinne, and hell, and condemnation in that man, that is a carnal-minded man. Now the law of God when it comes, doth charge this Truth upon the Soul, it discovers a man to be in this estate and condition, wherein in truth he is.

2. *Secondly*, It consists in *deadnesse in Gods account*. For all a mans presumptions, for all a mans vain hopes that he is justified; for this is the nature of man, before he is convinced by the law of God, to justify himself, (*you are they that justify your selves*.) not that he is indeed justified; but he falsely applies justification to himself, and he hopes he is justified before God, he is apt to pronounce this hope unto himself. Let a Minister tell him of his sins, here is his Salve, God is merciful, and Christ came to save sinners. Let Sermons beat upon him from day to day, to humble him, he cannot imagine that he is in a damnable estate: Preachers are too harsh, and censorious, and the like. But when the Law comes, *it shuts up a man* that he cannot get out, as the Apostle speaks, Gal. 3. 22. *The Law hath concluded all under sin*: that is the nature of the word of God, to shut up a man, that a man is not able to get out: before the law is charged, the heart hath a thousand starting-holes. Denounce hell, and damnation against it, it hath this starting-hole, that Christ dyed for sinners: discover plainly that he is a dead man, he hath these starting-holes, he hopes he shall have peace, and he hopes he is not so vile before Almighty God, and he hopes he hath better righteousness then you would bear him down with; and so he hath an evasion to get out: but when the law comes, and shuts him up, this will tame him. As we use to tame Lions, and Bears, and such like fierce and cruel creatures, by shutting of them up, so the Lord tames the heart of a poor creature, when he would pull him down, he shuts him up, and layes him in the prison, and in the Gaole, and he hath no way to get out, he is a dead man, and there is no way to get out, no evasion to escape; but still he is a dead man, and a damned man, he cannot open his mouth any more, Ezek. 16. 63. *That thou mayest remember, and be confounded, and never open thy mouth any more, when I am pacified towards thee, for all that*

that thou hast done, saith the Lord God. The law indeed works thus in the Regenerate, though the Lord be pacified towards them, yet they shall never open their mouths, never cavil against Gods precepts more, never be so brisk any more. But so long as a man is in his sins, the law doth not only convince him that he is dead in himself, but that he is also dead towards God; that God accounts him a dead man, that God is not pacified towards him, but he lies under the wrath of God, and this pulls him down, and stops his mouth. A carnal mans mouth will not be stopped, but he will have something to say, some vain hope, or confidence, or other, some pleading, or excusing or other. His mouth will never be stopped, till the law of God comes; and when that comes, that *will stop his mouth*, and make it appear, that he is guilty before God, *Rom. 3. 19.* the Apostle saith, *Now we know, that whatsoever the Law saith, it saith to them that are under the Law, that every mouth might be stopped, and all the world may be culpable before God.* But before the law comes, a mans mouth will not be stopped. *Gen. 20. 3.* God came to *Abimilech* by night, and said, *Thou art but a dead man, because of the woman which thou hast taken, for she is a mans Wife:* He was a dead man, but he little thought it; he would not believe that he was a dead man: As the Text there speaks of temporal death. So it is true of the other, carnal men are indeed dead men, but they will not believe that they are dead men, and damned men; they hope for mercy, and cry, peace, peace to their souls; but when the law comes, that knocks off all mens hopes, and layes them for dead in Gods account.

3. *Thirly*, This deadnesse I here speak of, it consists in regard of all manner of doing; when the law of God hath charged it self upon the conscience, and discovered to a man, that he is a dead, and a damned man. It makes it now appear unto him, that he is utterly unable to do any thing; he is in the depth of misery, and he is unable to cry mercy a right, he is not able to make a prayer, no more then a dead man: he seeth he can no more keep a Sabbath as he ought, than a dead man. So for any duty of Religion, he seeth he hath no more life to do it, then a dead man hath to do the actions of the living: as the Apostle speaks, *Gal. 2. 19.* *I am dead to the Law, that I might live unto God.* God made Saint Paul alive unto him, but first he charged his law upon his conscience, and made him seem to be a dead man to the law: That he had no life or activity to do any thing pleasing to God: but when the Lord made him alive to himself, then he could do something, nay, *he was able to do all things, through the Lord Jesus Christ that strengthened him.* But in himself, both still, and before, he was altogether dead to the law of God; so that when the law comes, and shews a mans estate unto him, it shews him his utter inability to the performance of any good duty. The Pharisee will to the Temple as well as the Publican; Saul will Sacrifice as well as Samuel; Prophane people will take up the Ordinances of God, as if they had life to go through them, as well as the people of God. But when the law comes, it plainly convinceth a man; it makes him feel and understand, that he hath no activity, or life to perform any thing pleasing to Almighty God; a dead man can do nothing, he is cut off from all the actions of the living; dead men they cannot devise ought, they cannot purpose ought, they cannot work ought. So when the Law of God is charged upon a man, and shews him that he is but a dead man; and a damned man, now he seeth, he can as well create a world, as make a prayer: he can as well remove a Mountain, as do any thing acceptable to God. Such a man will say, I am a dry tree, and cannot grow; I am lost in the wil-

wildernesse of sin, and cannot get out again. Thus we see wherein this deadnesse consists.

2. Now I come to shew you the *Effects if this deadnesse*, how it pulls down the heart: this will pull down the heart of a man marvellously, when the Law chargeth this upon him, that he is but a dead man; though the will of man be infinitely unruly, it is wild, it is like the *mad man* in the Gospel, that the Diuel was in, no man was able to bind him, no Chains were able to hold him, no Creature could tame him, *Mark. 5. 34.* So it is with the will of an unregenerate man, his will is marvellous wild, he breaks all bonds, and snaps all cords in pieces, and casts off the yoke from him. Let God bid him do this, he will not do it; let him be in a good mood, he is presently out of it again; let him be convinced of his vain hopes, and let him see what a wretched Creature he is, he will have vain hopes again; his will is infinitely unruly, and desperately wild, the very Diuel in hell hath the rule of it; it is full of life against God and his Commandments; and will never yield while the world stands, till now the Lord comes with his Law, and shews a man, that he is a dead man, and a damned man, and shews him that he is under the wrath of God; the Law is able to do this, as the Apostle speaks, *Rom. 4. 15. The Law causeth wrath*, It makes a man appear to lye under the wrath of God, under Gods everlasting displeasure, and in the mouth of hell and damnation; and if God be not merciful to him, and more merciful then to a world of men, he seeth he is a dead man, utterly lost, and undone for ever; now this will make his spirit yield, and make his heart begin to come in; as the Psalmist speaks concerning Princes, *He shall cut off the spirit of Princes, he is terrible to the Kings of the earth, Psal. 76. 12.* Kings and Princes have stout spirits; now when the Lord sends but a little terrour into their hearts, he is able to snib their spirits, for all their security, and for all the height of their magnanimity; he is able to cut off all; by sending his terrour into their hearts, so the Law sends terrour into the heart. Can there be a greater terrour then to have the Law denounce a man to be a dead man? and that the wrath of God is gone out against him? and that he lyeth in the very mouth of all the Canons of the fury of the most High? This will break the heart of a man, if his heart were made of brasse, this would break it. Look as it was with the *Moabites*, *2 Sam. 8. 2.* They were stout against David, and would not yield and submit unto him; but when David *smote them, and measured them with a cord, and cast them down to the ground; when he measured them with two cords to put them to death; and with one full cord to keep them alive; then saith the Text, the Moabites became Davids servants, and brought him gifts.* So it is with a prophane creature, whilest God lets him go on, he is stout, and will not serve God, but his will is altogether crosse, and contrary to Gods will and Commandments; he will not take up those courses that God commands, he will not submit himself to the precisenesse of the Gospel, his will is infinitely crosse in this kind, and marvellous obstinate. But if the Lord takes him in hand, and charges his Law upon his conscience, he puts such terrours into his heart, that he is willing to submit unto God upon any terms. I confesse the Law cannot do this of it self; it cannot thus bring down the will of a man, and mortifie a mans sins: For if the damned in hell were let loose again, to live here upon earth, they would forget all their former Plagues, and Torments, and sin would revive again in them. The Law of it self, can only lay sinne in a swoond, it will up again if it be loose: the law cannot do this of it self; but I speak now of the Law, as it is *Gods Instrument*. Hereby he pulls down the heart of a man, and
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pulls down his Spirit; labour will pull down any mans spirit: when a man is in labour, and pain, and affliction, it will make a mans stomack come down; as we may see, *Psalm 107. 11, 12. Because they rebelled against the words of the Lord; therefore he humbled their heart with labour and heaviness; when they fell down, but there was no helper:* Before they were stout against the Lord, and would not hearken unto him, and obey his Commandments; now the Lord brought down their heart. But how did he bring them down? he pulled them down by laying labours upon them; labour; and torment, and heavynesse pulled down their hearts. So when the Law makes the heart labour under the wrath of God, it lies labouring, and quaking, and shaking, and weltring, and bleeding under the wrath of God; this pulls down the will. And now I come to speak of the Effects it works, in doing of it.

1. The First Effect is this. It casts the heart into those woful privations we read of; there are abundance of comfortable things, which the man which is alive in his own conceit, thinks himself to have. Now when the Law comes to deaden him, it knocks him off from all those comfortable things he seemed to have; whereas he seemed to have some admittance to God in prayer, he could pray to him before, but now he sees he is an out-cast, and dares not lift up his eyes to heaven: Before he hoped that God would have mercy on him, and that he had some interest in Christ, and hope of salvation; but now he seeth he is lost: Before he seemed to have liberty, and freedom; he could do this, and that, and had a thousand evasions; but now he seeth himself a meer captive: before he thought he had some riches, some goodnesse; but now he seeth he is but a poor begger: before he had some Fig-leaves to cover him, but now he seeth he is altogether naked: before he was heart-whole, and sound, he had peace, and comfort, and quietnesse within him, but now he is altogether broken. This is the effect of this deadnesse, it brings all these privations into the soul; death is a privation it self, and it brings an hundred privations with it; even a privation of all the priviledges of the living: this the Law doth when it comes. All this while the Soul is lost, and captived, and poor, and blind, and miserable, and naked, and an out-cast; it is utterly undone, and altogether unable to help it self; and this as it doth make a man an Object of the Gospel, one for whom Christ dyed, as it points out such a man; so there is a Finger of the Gospel in it also, when the soul understands the goodnesse of the Gospel, and sees it self to be lost for want thereof; yet notwithstanding the first stroke is given by the Law, the first stroke that casts the Soul into this privation is done by the Law, and if the Lord means to convert, there the Gospel begins, *Luke 4. 18. The Spirit of the Lord is upon me, because he hath annointed me, that I should preach the Gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the Captives, and recovering of sight to the blind, that I should set at liberty them that are bruised.* When the Law hath humbled a man, and thus brought down his will, then begins the work of the Gospel. As we use to say of Natural Philosophy; where Natural Philosophy ends, there Physick begins; So where the Law ends, the Gospel begins. Thus we see the first Effect of this deadnesse,

2. Secondly, When the Law hath done this, when the deadnesse the Law hath wrought, hath produced this Effect; then the next Effect is this, the Law holds the heart there: when a man is dead, the effect of death is to hold a man there. There is no redresse, no return, without the Almighty power of God: there is no return to his former life. So when the Law hath deaded a man, it holds a man there, though a man would never

never so fain get out, he cannot; he will be snatching at a Christ, and looking at the promises, and be presuming that there is mercy for him; he would fain be brisk again. But if the Law hath killed him, and made him a dead man, he cannot get out. *Rom. 7. 6.* the Apostle saith, *We are delivered from the Law, being dead unto that wherein we were holden.* St. Paul could not get out to his liveliness again, but the Law held him. So it is with the Law, when the Law of God hath humbled a man, and made him a dead man, it holds him there; let the Devil come with all the comforts he can, there is no evasion; let his vain neighbors bring what Scriptures they can to cheer him, there is nothing can lift that soul up: let all profits and pleasures come, they cannot take off his heart, they cannot make him alive again, unlesse it please the Lord to quicken and revive him.

2. The next *Effect* of this deadnesse is, that it makes the heart *stiff*: when the body is dead, all the members are stiff, the beatings of the pulses cease, and all are stiff. So when a man is killed by the Law, it makes his head stiff, it breaks off all his arguing, and reasoning, and disputing against the Law of God; That is against my profit, and that is against my pleasure, and that is against my credit; thus the heart is full of life and activity before. But when the Law comes, and shews him he is a dead man: now he is not able to stir, now he can say, what if it be against my profit, and pleasure? what if it be against my credit? what if men make a mock at me? I am a dead man if I live not in this course. *Psal. 36. 12.* There saith the Text, *They are fallen that work iniquity, they are cast down and shall not be able to rise.* So when the Law of God comes, and preacheth righteousness to a man, and shews him against whom he hath sinned, it makes him a dead man, he cannot stir any more; if the Devil bids him reason for his lusts, he dares not do it; if his old company perswade him to his former life and conversation, he dares not do it. *Isai. 41. 21.* *Stand to your cause saith the Lord, bring forth your strong reasons, saith the God of Jacob.* You could be reasoning, and pleading for your lusts, let us now hear your strong reasons, and arguments. Now this man is a dead man, and a damned man; he hath no reason, no plea to alledge, to go on in his former course, this man is killed now.

4. *Fourthly*, This deadnesse makes the heart *yield*; before the Law comes, the heart is marvellous obstinate, but now when the stiffness of it is gone, and the Law hath made him a dead man, now he will yield, *2 Chron. 30. 8.* As *Hizekiah* speaks; *Be not now stiff-necked as your fathers, but give the hand to the Lord, and come into his Sanctuary.* So when the Lord hath broken the neck of a mans stiffness, and hath broken his back-bone, that he cannot stand stiffly out, and hath taken away his liveliness, which was his whale-bone as it were, to uphold him in his strength, and courage, and in his sins. Now his heart is made to yield to God, he cannot now but yield to the Lord. Thus it is with a poor creature, when the law works upon him, he cannot stand out any longer: It is most true, before the Lord converts a man, he doth take away his stiffness, and make a man a dead man. But you will say, *when a man is dead, all his joynts are stiff*, his body is cold, and grows stiff; but when a man is alive, his joynts are lithe and lively. I Answer, It is true, the law of God cannot take away a mans *natural* stiffness, but his *voluntary* stiffness is taken away. The voluntary stiffness is taken away when he is dead; when a man was alive, he could shut his hand, and hold it so; he could stretch out his arm, and hold it so: but when a man is dead, he cannot do so. So it is in this case, although the stiffness of nature remain still, yet

the voluntary stiffnesse is taken away; the will and heart of a man is out of life; It cannot be stiff towards God. I confesse, the Lord doth not take a way all stiffnesse, no not out of his Saints; but he takes so much stiffnesse out of the heart, as to make it a *patient*, he shall not be voluntarily stiff, he shall not be *overcomingly* resisting. Divines use to say, that in the first conversion of a sinner, he is meerly a Patient; first the Lord makes him a patient, and then converts him, *Jer. 31. 19. After I was converted, I repented, after I was instructed, I smote upon the thigh, &c.* first God made him a patient, and instructed him, and afterwards converted him.

The Use of the Points is this, Is it so that the law of God doth make a man a dead man? Then here we may observe the *wonderful power of the law*; a man hath so much liveliness in him, so much life and activity, and so many strong conceits, that it is wonderful hard to make him dead; therefore the word of God is mighty. It is said of *Apollos*, that he did *mightily convince the Jewes*, *Act. 18. 28.* for he was mighty in the Scriptures; there had need be might in the Scriptures to do this. What strong reasons had they in regard of flesh and blood, that Jesus was not the Christ? What, he the Christ that was born in a manger, and hath none but a beggerly company to his kindred? *Are not his brethren and kinsfolke with us?* None but the tag-rag and refuse of the Country follow him. What, he that had no form or beauty in him, the Saviour of the world? The Word of God was marvellous powerfull, that could convince them of this; so a man that goeth on in his sinful estate and condition, it is a marvellous hard thing to convince him that he is a dead man: he hears the Word constantly, and goes on in his Calling diligently, and he hopes that Christ died for him; he is afraid of sin, and his heart trembles to commit sin, and he is sorry for his sins, he is thus, and thus: he that hath so many things to plead for himselfe, what, he a dead man? It is impossible. Therefore if the law of God be able to convince a man, and make a man a *dead* man that is so full of *life*, the law must needs be mighty that can do this: to dead this man, and kill this man, is a mighty work. So that we may say, as the Psalmist saith of the Sea and the Mountains, *Psalm. 114. 5, 6. What ayled thee, O Sea, that thou fleddest? O Jordan, why wert thou turned back? Ye Mountains, why leaped ye as Rams, and ye Hills as Lambs?* So I may say, What ayleth this poor man that he is now driven from his former courses, and like the Sea, out of his own Channel? what ayle those Mountains of lusts and corruptions, that were settled upon his soule, as a Mountain upon his Base; what ayle these to move, and stir, and fall away? What ayle the man that was so full of life before, that at one Sermon he is killed? What ayle the man? he came brisk and peak into the Church, and who but he? He was immoveable from his sinful lusts, and corruptions, and he had this Plea, and that confidence, and was full of life, but by one hours discourse (which it may be another heard as well as he, and went away as brisk as before, but) this mans spirit is deaded, and his heart taken down; what ayle the man now? why the law of God hath done it: see therefore the marvellous power of the law.

I told you formerly, That when the Law comes home to a mans soule, and is charged upon his Conscience, it casts the heart into all those woful privations we read of in Scripture; a man before he is thus deaded by the law, thinks himselfe to be possessed of abundance of comforts, but now he seeth himselfe to be an out-cast, and utterly lost, to be a captive, and poor, and miserable, and blind, and naked; he lies under all these privations:

And

And as the Philosopher saith, That Privation is one of the Principles of Nature: Every body (saith he) hath Three Principles, Matter, Form, and Privation: No natural thing can have this or that Form put into it, but it must be deprived of all other Forms, as if fire be turned into air; first the form of fire must be taken away, before it can be turned into air; so it is in Grace, Privation is one of the Principles of Religion; before the life of Christ can be brought into a man, there must first be a Privation of all other contrary lives: the life of the flesh, that cursed liveliness of the flesh, the life of sin, and the life of the world, whereby a man lives unto the world, and the things of the world. A man must be deprived of all other lives, of all other forms, he must have a Privation of all other forms, before the life of Christ can be formed in him. As for example, Take a man that is worldly wise put him upon civil Affairs, he is wise enough to order all his businesse; in eating and drinking, he is wise enough not to distemper himself, wise enough to keep a good diet: Put him upon matters of Religion, he is wise there too, he will not be so precise as some are, that are more nice than wise; he will be moderate, and wise in the service of God. Tell him, that he is one that doth not please God, that he walks to hell-ward, that he hath no care of his Salvation; he thinks that he is wiser then so. Would you make this man a wise man indeed? you can never make him truly a wise man, till you bring a Privation upon him, till he be first deprived of all that worldly wisdom that is in him; *If any man among you seem to be wise (saith the Apostle) let him become a fool that he may be wise.* I Cor. 3. 18. Let him have first a Privation of all the seeming wisdom he hath, of all the wisdom of the flesh and carnal reason; he must first be a fool, or else true wisdom is not able to enter into him: So if a man would be high, he must first be humbled, and brought low, before he can be truly high; a man must be naked, before he can be clothed; a man must be lost, before he can be found; there are none of you that live in your sins, but you must be stripped of all the forms that are in you; there must be a Privation come into you, before true Grace can be formed in you. Privation is one of the Principles of Religion, and unless you be deprived of all other forms, you cannot have the essential form of Religion come into you; it is *the poor that receive the Gospel*: when a man is deprived of all other forms, then is he fit to receive the forme of the Gospel. When a man is deprived of his own wisdom, he may then receive the wisdom of the Gospel; when a man is deprived of his own self-confidence, of his own strength, and sufficiency, then he may receive the strength of the Gospel; when a man is deprived of all other contrary liveliness and contrary forms that are opposite to all these, when a man is deprived of all these, he is capable of the true life of Christ, and the Gospel. I will Instance onely in one thing which I named before, and that is poverty: a man can never receive Christ, or any impression of the true form of Christianity, till first his Heart be emptied, and his Will and his Mind be emptied, and his Conscience be emptied, till all other forms be voided out, and he begins to be made poor and nothing in himself, till every room in the soule be naked, and empty, there is never a room for the kingdome of God to come into the soule, the kingdom of God is a great thing, and will take up a great deal of room where it comes, therefore the Heart, and the Mind, and the Will, and the Affections must be emptied: the soul must be rid and void of all other things, or else there is no room for the Kingdom of God. As our Saviour saith *Matth. 5. 3. Blessed are the poor in spirit, for they shall receive the Kingdome of God*: Then there is room for the Kingdom of God, when the heart is made poor, and all is voided out, the world, and the flesh,

flesh, and all cranal delights, and pleasures, and all self-conceitednesse, which the heart was full of. When it was full of the world, there was no room for Gods Kingdome; but when a man is made poor in spirit, when he hath a Privation of those things wherewith his soule was filled; now there is room for the Kingdom of God; the reason is, because a man can never be brought to Christ, till he is pinched with these Privations; before he can never come to Christ, his heart can never be brought to bid so much, and stake down so much for Christ, as he must do, if ever he come to attain him; unlesse his heart be pinched with poverty, unlesse his heart be void of all these high imaginations he had of himself, he will never come to Christ. It is plenty that brings down the market, and scarcity that makes it rise: plentiful years, will make Corn of no price almost; but if there be famine, and scarcity, and no bread almost to be had, but men are ready to dye for hunger, then they will give any thing, they will give ten shillings a bushel, twenty, nay forty shillings hath been given for a bushel of Corn, as I have read in Chronicles; it is poverty that makes men come to a price. So must the heart be pinched with Spiritual poverty, else it will not come to Christ; men will give nothing for the Kingdom of God, they will not part with a single groat for Christ; the prophane Gallant will not part with a look for Christ; the proud vain fool, will not part with a foolish lace, a foolish fashion for Christ; the drunkard will not foregoe a pot for Christ, men will not part with any thing for Christ; they will not part with a paultry lust, or base affection for Christ; People will not stir, they will not open their purses, they will not open their hearts to give any thing for Christ; the reason is, their hearts are full already. People count their profits, and pleasures, and lusts, and vanities, and delights, their Jewels, a man must be poor, before he will part with his Jewels; but if a man be thoroughly pinched with poverty, he will part with his old Gold, and Rings, and Jewels, and all; but he will never part with his Jewels, till he be forced to it by extremity. So all the lusts of the heart, all the things of the world, that the mind and affections run upon, men account them their Jewels, and they will not part with them, till they be pinched with poverty. Thus it was with the Taylor, *Acts* 16. 30. when he was pinched with this poverty, he cries out, *Men and brethren, what shall I do to be saved?* when his heart was pinched with this poverty, he was content to part with any thing, he was willing to do any thing, to hearken to any terms that he might have mercy: So that it is necessary for a man to have all these Privations wrought in his heart, and be made poor, else he will never take Christ upon those terms whereupon he is offered.

Secondly, Suppose a man should conceive worth to be in Christ; suppose he should put a great price upon him, yet if a man be not under these Privations, if he be not pinched with poverty, with Spiritual need and want; he will never use all means for the attaining of the Kingdom of God. He will never betake himself to all those courses that God hath commanded himself to be sought in. It was need that made *Ahab* send up and down all Countries, and Soiles for water; it was need that made the rich Women of *Shunem* to hazard her life, and her family, and household in a forraign Country; she would not have gone a mile of that Journey, but for her poverty, as Divines use to speak. Let two men go to the market, the one hath need, the other hath not; he that hath need will go whatsoever the weather be, though the weather be never so foul, he will go; bread he wants, and bread he must have, and bread he will have; and if he cannot have it at an easie rate, he will part with any thing;

thing; he will pawn his very cloaths from his back for it. Why? Because he, and his Wife, and his Children want it. But the other he will go according as he likes the weather, if the weather be answerable to his mind, it may be he will go, and it may be not; and when he is there, it may be he will buy, and it may be not, according as the price goeth, because he hath no need of it. So it is in Grace, let two men be called upon to seek out for Grace; one doth not feel any great need, he is not pinched with the want of Faith, and Repentance, and Pardon, and Peace of Conscience: though he want these, yet he is not pinched with the want; his heart is yet full, he is not yet come to this Spiritual poverty. It may be he will come to a Sermon, it may be not; it may be he will part with a Lust, and it may be not; it is according as the bargain pleaseth him, he will never use all means, nor take up all courses that are prescribed: But a man that is ready to starve for want of Christ; as *Sisera* said, Give me drink or else I perish; so, give me Christ or else I perish: This man will take any course, use any means, he must have Christ, and will have him; when he comes to the Word, Christ he wants, and Christ he will have, and must have, all Sermons, and all hearing, are but as Oile to the fire, they do but pinch his Soul so much the more, till Christ comes; he must have Christ in his Ordinances, because he is sensible of his Spiritual poverty. So that it is he which is lost that will be found, it is he which is a captive that will be freed, it is he that is blind that must have his sight, and it is he that is naked that must be clothed; he that lies under these woful Privations, he must have the form, he looks after it, he cannot be without it. Thus we see that Privation is necessary for Religion, the true life of Religion can never come into a man, till he be layed under all these woful Privations we read of in Scripture.

But now here is a Question which will arise, which those that are godly would be glad to have resolved, and that is this: Whether these Privations that the Apostle here speaks of, makes a man the formal Object of mercy? Saint *Paul* was alive once before the Law came, but when the Law came, and was charged upon his Conscience, it deprived him of his liveliness, and made him a dead man; I *died* saith he. Now the Question is this, Whether is such a man the formal Object of mercy? When the Law hath deprived a man of his conceited riches, and made him a poor man, and hath proclaimed him a bankrupt, and a begger, and made him a captive, that he is not able to stir one foot, he is not able so much as to think a good thought; but he lyeth under wrath, and is not able to get out: Whether is such a man the formal Object of mercy? I mean, whether is he such a one, as the Gospel hath promised deliverance unto? When a man by the Law is made a dead Creature, and is altogether deprived of life and health; he hath no life actually, and there is no life actually to be had for him, (for so the law leaves him without any hope of getting any life.) Whether is this man the formal Object of mercy? whether is he such a one as the Gospel doth make promise to of quickning, and enriching, and gathering, and finding, and saving, and comforting, and the like? whether is this man the formal Object of mercy? Every man is the Object of mercy, but whether hath this man got those properties that belong to the actual Object of mercy?

The reason why I propound this Question, is this, Because the Scripture seems to make such a one the formal Object of mercy, such a one as mercy is promised to, such a one as the Gospel looks upon, as the proper and actu-

Quest.

actual Object of mercy; for the Gospel is said to quicken the dead, and to give them life; it is the *Letter that killeth, and the Spirit that giveth life*, 2 Cor. 3. 6. It giveth life to him that was before a dead man, to him that was killed by the letter. So for poverty; *Luk. 4. 18. To the poor the Gospel is preached, the Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor, he hath sent me that I should heal the broken hearted, and preach deliverance to the Captives, and recovering of sight to the blind*: So that when the Law hath made a man a poor man, and hath stripped him of all his conceited riches, and hath made him a begger, it seems that Christ is anointed to preach mercy to such a one; it seems that such a one is the formal Object of the Gospel. See *Psal. 147. 2. He gathers the out-casts of Israel*: when the Law hath made a man an out-cast, it seems he is the formal Object of mercy: The Gospel undertakes to gather such people so far lost. *The Son of man is come to save that which is lost*, Mat. 18. 11. he is come for that purpose, it is his Commission, he is sent to save that which is lost; when the Law hath made a man to be a lost man, that he seeth he is utterly undone without mercy; Christ is come to save such people, and to look upon them as the formal Object of mercy.

So for death it self, when a man is made dead by the Law; *The hour shall come saith our Saviour, and now is, that the dead shall hear the voice of the Son of God; and they that do hear it shall live*, Job. 5. 25. It seems that the Scripture makes such as are made dead by the Law; and poor, and blind, and naked, and wretched, and miserable, by reason of the Law being pressed upon them, and pulling them down with terror and conviction; it seems such a one is the formal Object of mercy, such a one to whom mercy is promised. I do not mean that he is the formal Object of the invitations of the Gospel, that is most certain, there is no question of that, *Come unto me all ye that are weary, and heavy laden, and you shall find rest to your souls*. Come unto me, all you that are poor, and blind, and naked, and dead, and I will give you life; have you a hard heart, that you cannot free your selves from, come unto me, and I will free you from it? have you no power to repent and believe? come unto me, and take mercy upon my terms, and believe in me; whatsoever weakness is in you, I will strengthen you; whatever discomforts and wants lye upon you, I will relieve and chear you. This is certain, the more a man seeth himself a dead man, the more he is the formal Object of the invitation of the Gospel. But the Question is, Whether he is the formal Object of the promises of the Gospel?

Ans.

I Answer, No; There is a great deal of difference between legal Privations, and these Privations as they are Evangelical, as the Gospel makes them before it quickens a man: there is a great deal of difference between a man that is dead, and poor, and blind, and naked, and miserable by reason of the Law; and a man that hath these privations wrought in him by the power of the Gospel: when a man is made dead by the Law, and sees himself a lost creature by reason that the Law plainly shews him his estate and condition, this man may be a Reprobate for all this, and go to hell; there is no promise in the Word that God will quicken him, and raise him up; Christ is free from any promise in this kind, he may quicken him if he will, and not quicken him if he please. I may say in this sense, as Christ himself saith, *Job. 5. The Son of man quickens whom he will*; He is free to quicken whom he will, though a man be made a dead man by the Law, and cry out he is a dead man, and a damned man, though he hath the works of the Law, and be terrified, and gattered, and humbled by the Law,
yet

yet Christ is free from any promise he hath made to these people; there is never a Promise in all the Word, that Christ hath bound himself by to these people to quicken them: they cannot say there is such a Promise in the Word that Christ shall quicken them. There are plain places in the Scripture, wherein the Lord invites such people. upon condition they will come and believe, and submit to the Gospel; there is a conditional invitation upon these terms: But that these People shall be quickned, and shall have eternal Life given them, there is no such Promise; the Lord is free, the Lord hath not bound himself to it; but when a man is dead according as the Gospel makes a man dead before it quickens him, and when a man is poor according as the Gospel makes him poor, and when a man is blind according as the Gospel makes him blind, now a man is within the compasse of Gods Promises, he is one that is the formal Object of Mercy, he is one that shall have Mercy, and shall have Salvation, and Redemption by Jesus Christ; these dead shall hear the voice of the Son of God, and shall live; the tongue of these stammerers shall speak plain, the eyes of these blind shall see, these out-casts shall be gathered, these naked shall be cloathed; these lost shall be found, these poor shall be enriched; when a man is dead, so as the Gospel deads a man, before it quickens a man (for the Lord damns a man before he saves a man, and kills a man before he quickens him) like a good Surgeon, that cuts before he cures; or like a good Physician, that kills a man almost with Physick, so the Lord doth bring a man to deaths door before he quickens him; it is the Gospel that truly humbles him, and works these Privations; and now he is within the compasse of the Promise: now he hath a Promise that he shall be quickned, and have supply in regard of all these Privations; but so long as these Privations are only legal, he hath no Promise that he shall be quickned, for many are humbled and made dead as it were by the Law, and yet shake it off again, and go to their profits, and pleasures, and delights, and hardnesse of heart again; many a man hath been gastered by the Law, and cryed out of his damned estate and condition, and yet hath got up again, and recovered himself by the world and the things of the world; and it was ever so of old, as we may see in Cain, the Law had discovered him to himself to be a dead man, and a damned man: *I see my sins are greater then can be forgiven*, or are forgiven, or shall be forgiven: he saw his punishment was intolerable, his condemnation was more then he was able to bear; *From thy presence am I cast out, and a Vagabond shall I be upon the face of the earth*, Gen. 4. 14. Yet he was not the formal Object of Mercy; the Gospel did not quicken him, nor convert him: he was not the formal Object of Mercy, for he shook off these terrors again, as we may see in the very same Chapter, and went to building of Cities, and inventing of Musick, and other Arts and Sciences; and this quickned, and revived him again: but he never came to true Life. So it is with many men, though they be terrified, and gastered, and humbled, and cast down by the Law, yet they get up again, and run after the world, and after security, and hardnesse of heart again; so that such a man is not the formal Object of Mercy.

2. Again, We see many, though they be wrought upon thus by the Law, and their Eyes be enlightned, and their Consciences awaked, and they see that they are in a wretched and damned estate; yet they scrape together a company of vain hopes, and so heal themselves again. VVhen they have been terrified by the Law, they seek presently for Promises, and how they may get up again, and they would fain get up; and they lye at catch at every Sermon, and at every Chapter, and at every Word which a good man speaks, and if they can get any hold, they catch at it; and

so get up again and go on : And when they have got a little comfort, and think they shall do well, they are as carelesse, and as stubborn, and as secure as ever they were ; they may go on in the profession of Religion, but yet their latter end is worse than their beginning : The unclean Diuel may be cast out, but the Devil transforms himself into an angel of light, and enters into them, and they go on in doing good duties, but they never have the power of Religion.

Again *Thirdly*, Many that are humbled by the Law, they run away, and never come to Christ, as *Judas* when he saw he was condemned, he went and hanged himself, *Matth. 27. 3, 5.* Some expound it of Christ, when he saw Christ was condemned ; but others expound it of himself, when *Judas* saw himself was condemned, and that seems to be the meaning of the place ; for Christ was not condemned, nor so much as accused ; there came not any witness against him, till *Judas* had hanged himself, as we may see if we read that Chapter. But whether that be the meaning or no, this is true and certain, he saw he was a dead man, he saw he lay under the guilt of his sins, and he despaired of Mercy, and went and hanged himself.

Again *Lastly*, If such a man were the Object of Mercy, then all the damned in Hell were the formal Objects of Mercy ; for there is never a man in Hell, but the Law hath its work to the uttermost upon him ; it can work a man no lower, it can sink a man no deeper, it can make a man no more miserable, then those that are in Hell. Now if a dead man by the Law should be the formal Object of mercy, then the damned in Hell should be the formal Object of mercy, which cannot be ; for from thence there is no Redemption, *Go ye cursed into everlasting fire, prepared for the Diuel and his angels*, *Matth. 25.* there is no quenching of that fire. So that we see, the legal killing of the Law, doth not make a man the formal Object of mercy. But yet such a man hath a great deal of advantage, he is before a world of other men, that live secure ; if men were in this estate, they were in a thousand times more likelihood to be saved. If I could hear of people that were gasted, and cast down by the Law ; that saw themselves without Christ, and without Mercy, in the power of Satan, and in the bond of iniquity ; if they cryed out, I am a dead man, and a damned man, if I dye now at this present I shall go to Hell, if People were in this estate and condition, there were more hopes of them a thousand times : there is no hope of people that do live secure in their sins ; so long as the Trumpet of the Law hath not sounded in their ears, so long as the Hammer of the Law hath not sounded upon their hearts, there is no hope of mercy for them. Therefore now for the clearing of this a little more, let me shew you,

First, What it is to be dead, according as the Gospel makes a man to be a dead man.

Secondly, What is the difference between Legal Privation, and Evangelical ; and when these Privations are Evangelical, and put a man under the actual title to Mercy, under an actual interest in the Promises.

Thirdly, VVhat Use we are to make of it.

For the *First*, VVhat it is to be Evangelically dead : To be Legally dead, is not to be half a quarter so much dead, as to be Evangelically dead, so as the Gospel makes a man dead before it quickens him. VVhen a man is Evangelically dead, it makes him more dead by a thousand degrees, then all the Law in the world can make him, it makes him more dead by odds ; when a man is Legally dead, and sees himself to be a damned creature, and whereas he hoped to have mercy, he seeth now he hath none ; and whereas he hoped

to go to Heaven, he now seeth the Gates are shut against him; and whereas he hoped he had some good in him, now he sees he hath nothing in him: a man would think this were a dead man, but his liveliness is only in a swoond, the Law lying upon him, will not let his liveliness appear; and if the Law should lye upon him for ever, it would never let his liveliness actually appear; but yet he is not thoroughly dead all this while: as for example.

1. Self-conceitednesse, it is not deaded when a man is killed by the Law: you would think his conceitednesse were gone: he was conceited he was a good Christian; but now he sees no such matter: he was conceited before, that he would repent, and God would be merciful to him; but now he seeth, he is utterly deprived of mercy, and lies under the wrath of God: you would think now that all his conceitedness was gone; but it is but only in a swoond all this while, he lies for dead as it were, but he is not dead. So take a man that is in Hell, all his good conceits of mercy, and of himself, and his profits, and pleasures, and vanities, and delights, they are all gone now. What doth Pride profit me? What good do Riches do me? What have all my Pleasures and Delights done me good? All my labour is vanity, and all my delights folly; one would think all his conceits were clean gone; but they are only in a swoond. If a damned man were out of Hell, if the Lord should take off the lash of his Law from him, he would have as good a conceit of his Profits, and Pleasures, and Riches again, as ever he had; and he would have his carnal Reasons against the strictnesse of Religion again, as ripe as ever he had; they are only laid in a swoond, indeed there they shall lie: a man can never get up again, because the Law lies continually upon him, he is continually under the lash of the Law; and the Law holds this picture before his eyes, and shews him his damned estate and condition: but upon such a supposition, that he might come out of Hell, his conceits would rise up again. *Prov. 5. 12, 13. Solomon there brings in a man wrought upon by the Law, the Law discovered him to be a dead man. How have I hated instruction, and despised correction; and have not obeyed the voice of them that taught me, nor inclined my eare to them that instructed me?* His carnal Reasons are now all gone, they are in a swoond; they were true Instructions that I have hated, they were true Reports that I have despised, and they were base and damned Courses which I have followed. How have I lived? One would think all his foolish conceits now were gone: they are in a swoond indeed, and cannot get up. But the Gospel will give a man his deaths wound; a man can never have that good conceit of himself he had before; nor of his lusts, and vanities, and profits, and delights; his self-conceitednesse hath now got his deaths wound.

Secondly, For self-confidence, when the Law hath humbled a man, his self-confidence is only in a swoond; when he lyeth in Hell under the lash of the Law, he seemeth to have no power in himself, no life, or activity to any duty. He sees that he is poor, and weak, and rotten, and wretched. A poor creature he is, he seeth it plainly, and all his self-confidence seems to be gone; but yet there is a great deal of self-confidence actually in Hell, for though they are in Hell, yet they think if they were alive again, what they would do; I would hear the Word, and call upon God; I would repent, and not live in sin, and not do as I have done; they think they would do thus, and thus, as it was with *Dives*, Luke 16. 30. *I have five brethren (saith he) if one should come to them from the dead, they would repent, and not come where I am.* If they knew but as much as I know,

they would repent; I am sure if they were in my case, they would, if they were in hell where I am, if they knew how certain it is, that they shall come to hell where I am when they die, unlesse they do repent at the preaching of the Prophets, and hearken to the voice of Gods Ministers, and yield and submit to God; they would do it: I would, if it were my case. This is self-confidence; for self-confidence is only laid asleep in Hell, and it cannot rise again. It is true, the Law may dead a man, and give him three deaths wounds. There are Three Wounds that the Law gives a man.

First, It makes it appear that a man is worthy of death; the Law makes him see his guiltinesse.

Secondly, The Law pronounceth upon a sinner the sentence of death, as *Paul* saith of a natural death, *I received the sentence of death*, 2 Cor. 1. 9. that is, I was a dead man, I took my self to be a dead man. So the Law doth make a man to be a dead man, it pronounceth the sentence of death upon him; it doth not only make it appear that he is worthy of death, (for so it may do, and yet he may have hope of mercy) but it makes a man receive the sentence of death, and to be a dead man: If a man be once condemned, if the sentence of death be passed upon him, then he is without hope that the Judge will save him, because the sentence of condemnation is passed upon him. A man may see himself worthy of death, and yet hope for mercy, *Rom. 1. 31*. Therefore the Law doth pronounce the sentence of death upon him, and makes a man in a second degree dead.

Nay, Thirdly, The law makes a man see there is no hope of return; as it is with a dead man, when a man is truly dead, there is no return from death, there is no rising again; as the Wise-man speaks of the strange women, *Prov. 2. 18, 19*. *Surely her house tendeth to death, and her paths unto the dead; they that go unto her return not again, neither take they hold of the wayes of life*. Here the Wise-man sets forth the infinite misery, and damnable estate of such a creature, and the irrecoverableness of such a person, without the extraordinary mercy of God. Ordinarily, such persons are seldom, or never brought to repentance: ordinarily they are irrecoverable. So the Law makes a man see he is guilty of death, and it passeth the sentence of condemnation upon him, and it makes him see there is no repeal of that sentence; thus the law leaves him. Now a man would think, Can a man be more dead then thus? How can a man be more dead? Yet he may be a thousand times more dead; for the livenesse of a man is but in a swoond all this while: a man cannot be brisk, and peark, and self-conceited, he is now laid in a swoond, but is not stark dead. But when a man comes to be Evangelically dead, he is more dead a great deale. And I will shew you it in these three things.

1. First, He is most dead that is hardest to recover: Now when a man is legally dead, it is easie to recover that man; let but the lash of the law be taken off, let but God let him alone; and the profits and pleasures of the world; will make him alive again; his friends, and vanities, and delights, will put life into him again; it is an easie matter to recover this man; but let a man be evangelically dead, when the Gospel hath deaded a man, he is a thousand times more dead, and a great deal harder to recover, nothing can recover that man but Christ; let all the profits in the world come, they cannot chear him without Christ; if the devil should come and put into his minde all good conceits, and the good opinion of the world: If the Ministers should tell him he is in a good estate, they cannot quicken his heart, he is dead still, he is harder a thousand times to be revived then the other, as the Apostle saith, *Col. 3. 2, 3*. *Set your affe-*

affections on things that be above, not on things that are on earth, for ye are dead, and your life is hid in Christ. The Gospel hath made you dead, and you cannot be revived by any thing but Christ, your life is hid with Christ; do not you set your affections on things that are below, they can never put life into you, therefore let not them take up your minds and affections any more, for your life is in Christ alone.

2. Secondly, He is most dead that life it self cannot make alive: When a man is but legally dead, the law hath made him a dead man, and killed him, and shewed him he is a damned creature; this man, let him have but a little life, or any thought of life come into him, let him have any affections towards God, any seeming desires, it will make him think I am alive: But if the Gospel once have made a man a dead man, life it self cannot quicken him, Christ himself cannot make this man a live man in himself, though life come into him, and though he hath life from God, yet he himself is dead. *I am dead through the law, (saith Paul) that I might live unto God; thus I live, yet not I, but Christ liveth in me, and that life I now live in the flesh, I live by Faith in the Son of God, Gal. 2. 19, 20.* When the Gospel had made him dead (for that is the meaning of the words) he was not only dead by the law, but by the power of the Gospel working by the law: Now, saith he, though I have life, and Christ be come into me, and lives in me, yet I do not live: I live, but not I, but it is Christ that liveth in me: I live, yet do not mistake me, I am a dead man, I have no life, it is Christ that liveth in me: when a man is evangelically dead, it makes a man content, that God should keep life in his hand, and keep the purse in his hand, and all in his hand, it makes him content to be without strength and ability, and to have nothing in his own hand, but to have all from the Lord; and he saith, I am a dead man, and if I ever have comfort, I have none in my self, I must go to Christ for comfort, and life, and strength, and ability; and so for power and activity, and riches, and means, and maintenance, and every thing; it is not my parts and gifts that can help me to them, but I must go to Christ to fetch them: now it is the desire of mans heart to have life at home, he cannot abide to have life in anothers hands: and though the law, and hell it self proclaim a man a dead man, and make a man see himself a dead man, yet it cannot kill this Principle, a man would have life and strength in his own hand, and ability, and sufficiency in his own custody; we may see this Principle in Gods own Children, though this Principle be begun to be killed, yet it rests partly in Gods children, there is still a secret lust in their hearts, to have life, and grace, and strength in their own keeping; and if any child of God be negligent in coming to God, it is because of this Principle that remains in him.

3. Thirdly, He is most dead that death hath most power over: Now when a man is legally dead, and the law hath made him a dead man, though he be a dead man, yet death hath no power over him, his heart is stubborn still, and will not look toward Christ and the Gospel, he is still as stubborn as ever he was, he will roar and howl, and hear every Sermon, but still he hath a hard heart, the law hath not power to break his heart to powder, and to soften his heart: but when a man is evangelically dead, when the Gospel hath made him dead, as it doth before it quickens a man, it breaks the sturdiness of a mans heart, and shatters a man all to pieces; that is the meaning of that place, *Psal. 147. 3. He healeth those that are broken in heart, and bindeth up their sores:* Now he is thus made a dead man, it makes his heart to burst under the weight of his sins, and it beats him to powder: but a man that is onely legally dead, he is heart-
whole

whole still, and his spirit is as stout against the kind working of the Gospel as ever it was, nay, worse a great deal; there are none more hardened then those that see themselves dead, damned creatures, by the power of the law, without the power of the Gospel. But when the Gospel comes, it breaks the heart to powder, *Isa. 57. 15. Thus saith the high and lofty one, He that inhabiteth Eternity, whose name is Holy, I dwell in the high and holy place, and with him who is of an humble and contrite spirit, to revive the spirit of the humble, and to give life to them that are of a contrite heart.* This man is the object of Mercy that is evangelically dead, he is the formal object of mercy: Why? because he is dead with such a kind of death as hath gotten power over him, power to break his heart, to make it an humble and contrite heart: now saith the Lord, I will revive such a man. This man is the formal object of mercy, and into him eternal life will come.

2. The Second thing I promised to shew you, is the difference between these two, between legal and evangelical Privation. Between one that is legally dead, and one that is dead as the Gospel deads a man before it quickens him.

1. First, He that is legally dead lies all along in his death: but when the Gospel makes a man a dead man, it makes him stand up that he might have life, *Ephes. 5. 14. Awake thou that sleepest, and stand up from the dead, and Christ shall give thee life:* He doth not mean, stand up from being dead, but stand up from the dead, and then Christ shall give thee life; he means such a standing up from the dead, as before Christ gives him life: the Gospel doth thus far awaken a man, though he be more dead a thousand times, then he that is dead by the law, yet thus far it quickens him, that he stands up from his secure estate: when the law comes and shews a man that he is a dead man, he still lies under his sins, he is a dead man, and cannot stand up that Christ may give him life. That is the First thing.

2. Secondly, He that is legally dead, made dead only by the law, he is deaf to the Gospel: but when a man is evangelically dead, it boars his ears and makes him hear the voice of the Word, and not only so, but the voice of Christ in the Word, *Isa. 55. 3. Incline your ears and come unto me, hear and your soul shall live:* He calls those that were evangelically dead, Hear, and your soul shall live; they are made able to hear: Let their profits, and old courses, and old companions come and tempt them to walk as they have done, they are deaf of that ear, they cannot go that way to work, no, now their ears are open heaven-wards, *seek the Lord, and you shall live, Amos 5. 6.* They are made to seek the Lord, thus much life they have: though they are more dead in regard of their own misery, then one that is dead by the law; yet thus much life they have put into them, that they will go and seek unto God in the use of the means, and follow him up and down, and nothing will satisfy the heart but Christ, they leave no stone unrolled, they seek up and down every where.

3. Thirdly, He that is legally dead, it is a kind of death to love; but he that is evangelically dead, it is a death of love; when the Church in the Canticles was but sensible of the countenance of Christ, she was presently sick of love, *I charge you, O ye daughters of Jerusalem, if ye find my wellbeloved, tell him that I am sick of love, Cant. 5.* There is a great deal of difference between sickness and death, death is a total privation of life; sickness is but a partial privation: now when the Gospel hath wrought upon a man that he hath some of Christ, and is not deprived of all, that privation makes him sick of love; but when the Gospel makes a man see he is dead, and altogether deprived of Christ, now he is dead of love: when
a man

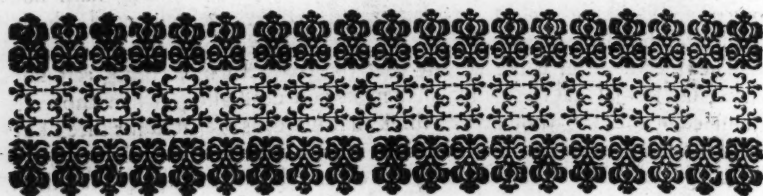
a man is legally dead, this is his death that he is damned, and must go to hell; this is his death that he hath no mercy, not that he hath not grace, and holiness, and Christ; but if a man be evangelically dead, this is his death, that he hath not Christ.

The Use is this, If there be any that the law hath made dead, rest not there, but labour that the Gospel may make you dead also; when thou art humbled by the law, thou mayest think that mercy is prepared for thee, but thy lusts may recover again, and that damned life that is in thee may recover again; therefore labour to be more dead by the Gospel, that thou mayest have a total death begun in thee, that thou mayest have thy deaths wound given thee deep, not only to be in a swoon, but to be dead indeed. *Job. 11.* Christ staid four dayes after *Lazarus* was dead before he would raise him, because he would have him irrecoverably dead before he would raise him: *Lord,* (saith *Martha*) *he stinketh, for he hath been dead four dayes,* *vers. 39.* If he had raised him sooner, his glory had not been so great: so thou must labour to be dead in deed, and to be buried, and to be loathsome and abominable, and then Christ will quicken thee: It is certain, that Gods Children have some of this death wrought in them, before they are quickned at all; for death is before quickning in order of nature: there must be a corruption of one thing, before there can be a generation of another; there must be a privation of one form, before there can be an introduction of another: A child of God must be dead before he can be quickned. Now then, if he will have more life, he must labour to be dead more and more: now thou must labour to have this death truly begun to be wrought in thee, thou must labour to have the love of this world and self-conceitednesse altogether dead in thee. *Hos. 6. 2.* *After two dayes will he revive us, and the third day will he raise us up, and we shall live in his sight:* A man may be alive, though he have been seemingly dead twenty four hours; therefore it is a good custom among us to keep men near two dayes before we bury them, that we may be sure they are throughly dead; for there are many have been buried alive: so after two dayes he will revive us, and the third day he will raise us up: when a man is dead indeed, and hath his liveliness throughly killed in him, then God will revive him; if he should revive him before, his glory would not be so great, if he should revive him before he were quite dead; when *Ahab* humbled himself, and put on sackcloth, and went softly, a man would have thought he had been dead; but in the next Chapter we may see he is alive again. So *Ananias* and *Sapphira*, one would have thought their covetousnesse had been dead, (whether they were any of the three thousand that were pricked at *Peters* Sermon, I dispute not; but they were pricked and made sensible of their damned estate, and pretended to lay down all at the Apostles feet, one would have thought their covetousnesse had been dead) but yet it was alive: therefore labour that the Gospel may make thee throughly dead.

Use.

1 King. 22.

Acts 5.



THE SPIRITUAL WATCH.

2 Tim. 4. 5.

Watch thou in all things.



N the verses going before we have, 1. The charge that the Apostle gives to *Timothy*, ver. 1. *I charge thee before God, and the Lord Jesus Christ, that shall judge the quick and the dead.* There are many duties we are loath to come unto, and are tempted from; so that we have need of all strong cords to draw us to them.

2. We have the thing he gives him this charge for; and that is, ver. 2. *Preach the Word in season, and out of season, &c.* which duty strongly lyeth upon the Ministers of the Gospel, to hold forth the Word of God, to edifie and convert mens souls.

3. Here is the reason why he gives him this charge, and that is in the third and fourth verses, *For the time will come, when they will not endure sound Doctrine, &c.* The more danger there is among people, the more instant should Ministers be, to preach the Word unto the conscience. Now in the verse I have read unto you, the Apostle perswades *Timothy* to watchfulnesse; as who should say, Though others be careless and negligent, yet I would have thee to be watchful, consider, thou art a Watchman. Every Christian is to watch over his own wayes, and those that are committed to his charge: but Ministers are watchmen over their people, therefore here is a double reason to move him to watchfulness; both in regard of his own soul, and the people he was set over, *Mark. 13. 37.*

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our Saviour saith, *What I say to you, I say to all, Watch.* And what Paul saith here to *Timothy*, I may say to all Christians, Watch in all things.

For the better handling of this point, I will shew you,

First, What it is to watch.

Secondly, The things we must watch.

Thirdly, The reasons of it.

First, What it is to watch. And to watch in Scripture is taken two ^{What it is to} wayes, *Literally*, and *Spiritually*. ^{watch.}

First, Watching sometimes is taken Literally, and then it signifies a wa- ^{Literally.} king, when the time, or nature calls not for sleep; for there is a difference between watching, and waking: we are all awake at this time, or else ought to be, but yet we cannot be said to watch; but this is to watch, when time or nature calls for sleep. When a man awaketh all night, or the greatest part of the night, as *Luke 2. 8. The Shepherds were watching their flocks by night*: And this is two fold, either *Ordinary*, or *Extraordinary*.

Ordinary watching is contrary to immoderatenesse in sleeping. As when ^{Ordinary.} a man is sober in eating, and drinking, and other lawful things; so we ought to be sober in our sleep, for it is a dangerous thing, if we suffer immoderate sleep to fall upon us.

Now Extraordinary watching is contrary to sleep it self, as ordinary ^{Extraordinary.} watching is contrary to sleepiness; for it takes away our natural sleep, which otherwise we are to have. And this is for two reasons:

The first is for a *Civil end*, when we watch with those that are sick, as a ^{For a civil end.} duty of Charity; it is fit that those that are well, should break their natural sleep and rest, to be helpful to those that are sick; this is a *Civil end*.

Secondly, There is a *Spiritual end* of extraordinary watching, and that ^{For a Spiritual} is, when a man is not only moderate in sleeping, but abates himself of ^{end.} that rest he may lawfully take, for a *Spiritual end*. As Saint Peter saith, *Watch unto prayer.* 1 Pet. 4. 7. and the Church, *Lament. 2. 19.* watched to humble their souls under Gods hand. For sometimes we have need to break our very natural rest, for the good of our souls. Though we be never so careful, and conscionable in the day time, yet it may so fall out, that the day will not be enough, but we must entrench upon the night also, to seek the Lord extraordinarily; but this watching is not here meant, though it be sometimes required. But a *Spiritual* watching is specially meant, which in- ^{Spiritually.} cludes Three things in it.

First, It doth note a readinesse of minde to be drowzy; for as in natural ^{It implies} and literal watching, it doth note a natural proneness to be drowzy, ei- ^{proneness to be} ther through the darknesse of the night, or the heat of the weather, or ^{drowzy.} the like; so this spiritual watching signifieth unto us, that we are naturally subject to be secure spiritually, and vain, and idle, and negligent, and have need to be rouzed up: for indeed all Commandments since the Fall, are such as do not agree with our nature: as when he commands us to seek the Lord while he may be found, that intimates, that we are by nature apt to put it off, and to be careless of making our peace with God; and when the Lord saith, *pray alwayes*, it doth imply, how backward we are to that duty, how apt to neglect it, or to shuffle it over, and to be luke-warm in it: before the Fall when God did bid man do any thing, the bidding of him did imply, that if he were not careful, he was in a possibility of breaking the commandments; it did not argue a proneness to break them: but since the Fall, the commandments of God, whatsoever God hath commanded us to do, either for matter or manner of it, it implyeth, how backward to, and untoward we are in doing it.

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Secondly,

Endeavour to
stir up our
selves.

It is an inten-
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ation in all
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Secondly. Watchfulness doth imply a labour and endeavour in our selves, to take off this sinful proneness to evil that is in us, and to be seriously stirred up, to look after our Duty, whatsoever it is, both towards God, and towards man, we ought to shake off all untowardness of Spirit, whereby we are unfit to Watch; Watchfulness implyeth this also, *Ephes. 5. 14. Awake thou that sleepest, and stand up from the dead:* as who should say, Shake off thy drowsiness, and labour to break off this folly of heart, whereby thou goest dreaming on, and rouse up thy spirit, and stand upon thy guard.

The *Third* and main thing: This Watchfulness doth include some further business or duty to be done that is not yet performed; for watchfulness is an act to help forward some further act: As for example, We are bound to remember God in all our ways; the want of this, is the reason we so often sin against God; now if we did remember God, if we did remember his Holiness, if we did remember the greatness of his Power, and the strictness of his Justice against Sin, if we did remember our Death, and what account we are to make before him, this would be a great help to keep us from sin; now if we would remember this, a special way to help us, is to watch, as *Acts 20. 31. Watch and remember*, saith the Apostle; he being desirous that they should remember the admonitions which he had propounded, he layes down this as a special means to help them hereunto, *to watch*: So we are to be watchful, that we may be sober in eating and drinking, and all lawful things; for how suddly do distempers break in upon us, unless a man look to himself? now watchfulness is an excellent help to Sobriety, *1 Thess. 5. 6. Let us watch and be sober*: We had need to watch whatsoever we go about, that we may be sober in it; whatsoever wordly business we go about in our Callings, we had need to have this watchfulness, that we be not overwhelmed, and over head and ears in the world, that we may not be intemperate in our eating and drinking, that we may not give our selves too much liberty and freedom in talking and discoursing of the things here below; so we are bound to keep our garments, that our nakedness may not be seen, that the sins that are up and down in the world do not defile them, that the temptations, and allurements, and occasions we meet withal, and the examples of the times, and such like, do not take away our righteousness from us: now watchfulness is an help hereunto, as we may see, *Rev. 16. 15. the text saith, Blessed is he that watcheth, and keepeth his garments*: So that watchfulness is an excellent help for a further act to be done: when a man hath some duty or other to be done, which the Lord requires should be done with care and diligence, watchfulness is a help thereunto, as *Hab. 2. 1. the Prophet knowing there was some Prophecy to be bestowed upon them, the Prophet laboured to be in a fit case to receive it; and that he might so be, I will watch* saith he: in a word, watchfulness, is an intensive considerateness of the heart, when a man doth consider how he is to do every thing, lest he be surprised either by Satan, or the world, or by his own subtil flesh, when a man is considerative, and takes heed to himself, to his thoughts, and his words, and all his actions, as our Saviour saith, *Take heed, Watch, and Pray*, Mark. 13. 33. When he would describe watchfulness, what it is, he sets another phrase by it to open it to us, *Take heed, watch and pray*. There is a kind of heedlessness that is apt to cleave to the heart, whereby the heart is careless what snares are before it: now watchfulness doth take off this, and maketh a man to take more heed in whatsoever he doth, so that there can be no opportunity of doing good, but he takes it; no good motion is suggested, but he lieth at catch to receive

ceive it, for this is watchfulness. *Prov. 8. 33. Blessed is the man that heareth me, watching daily at my gates:* here you may see watchfulness is expressed, when a man comes into the presence of Christ, waiting to hear whatsoever shall come from Christ, and there is nothing that drops from the Minister that concerns him, but he is ready to receive it; when a man waits to be ready to obey whatsoever commandment the Lord delivers, and to take heed to avoid whatsoever the Lord forbids. This is watchfulness.

Now the *second thing is, what we must watch?* I Answer, We must watch What we must watch. Our selves, and all the duties of Religion, and time.

First We must watch over our selves. Ponder thy pathes, saith the Wise man, *Prov. 4. 26.* as who should say, Look to thy self; take heed to every step that it be ordered aright: How soon may a man be turned out of the way? How soon was *David* carried away into those two great sins of Murther and Adultery? How soon was *Peter* put besides his Resolution in the high Priests Hall, for want of watchfulness? If he had watched and remembered our Saviours *item*, he had never denied his Master: A man is marvellous ready to be carried away, therefore we must watch our selves.

First, And in particular we must watch our *own thoughts*: naturally all our thoughts are idle and unprofitable, our minds are apt to spend themselves upon that which will do us no good: we had need therefore to watch over our thoughts, *Deut. 15. 9. Beware* (saith the text) *that there be not an evil thought in thy heart*: Take heed that vain thoughts come not into thy mind, idle thoughts, or wordly thoughts will dead us, and dull us to the service of God, and poyson the heart, and no good thing can dwell in us, if we do not look unto our thoughts: the eyes of the Lord are upon our thoughts, therefore watch over thy thoughts.

Secondly, *We should watch over the Heart it self*: The heart is the very spring, there be the very issues of Life and Death, the actions flow from thence; therefore, *Prov. 4. 23.* the wise man saith, *Keep thy heart with all keeping*: as who should say, Thy heart is deceitful and desperate, it will make thee believe thou art going to heaven, when it leads thee to hell; if thou be never so well affected for a time, this heart will fly off, it is naturally so naught and reprobate to what is good; *Therefore keep thy heart with all diligence.*

Thirdly, *Watch over thy Words*: *Psal. 141. 3. Set a watch, O Lord, before the door of my lips.* We must watch our lips, and have a care that our words be agreeable to Gods Word, and seasoned with salt, and that we shun all manner of communication, that doth not minister grace to the hearers; we must take heed lest idle words proceed out of our mouths, for which we must give an account at the day of Judgement; how many times do such words proceed out of our mouths that we would give a world to recal again, onely because we do not watch over your words, that they may be such as may tend to edifying, and expresse the grace that is within?

Fourthly, Again, we should watch over our *Senses*, we should make a covenant with our eyes, as *Job* speaks chap. 31. 1. *not to look upon a maid*; when our eyes are looking up and down, though they be not caught with adultery, or such gross sins, yet there is danger to be caught one vway or other; for when a man looks upon the Objects of the world, as good, and the like, how ready is his mind to be carryed after it? Men are led by their eyes, they carry the mind and heart with them, therefore we should have a care, that whatsoever comes to our eyes, we make a good use of.

Ears.

Fifthly, Again, we should set a watch before our *Ears*, we should take heed what we hear, when we come in company, lest we be infected by what is spoken; we should have an hedge about our ears, to stop them from unfavoury things. *Doth not the ear taste words.* saith Job? We should have tasting ears, that should be able to taste and relish the good words that are spoken, and hate the contrary, and distaste them.

Whole selves.

Lastly, We should watch *our selves*, *over the whole man*: Only take heed to thy selfe, Deut. 4. 9. As who should say, This is the only thing; have a care of, watch over thy self, lest thy self undoe thy self; there is no enemy so dangerous unto us as our selves: the Diuel in hell cannot do us so much mischief. How many corruptions are there in us, to draw us from God, and incite us unto sin? There are abundance of corruptions lying in the heart of man, to make a man unfit for any thing that is good; that is, idleness in the understanding, it cannot abide to take pains, and exercise it self in Divine matters. There is in the will and affections, covetousness, and abundance of corrupt inclinations, that if a man look not to, it will break forth: So that this is the thing we must watch over, our selves.

Duties of Religion.

Secondly, *We are to watch over the duties of Religion*; as for example, we are to watch unto prayer, as the Apostle speaks, 1 Pet. 4. 7. we are to watch to meditating, and reading, and hearing of the Word of God. Otherwise though we do them for the matter of them, yet we cannot for the right form, and manner of them: though our hearts be in a pretty good tune for the present, yet we cannot hold this frame, if we watch not thereunto. *Rev. 3. 3.* is an excellent place, *If you will not watch, saith the Text, and hold fast, I will come against thee as a thief in the night*: As who should say, Stir up thy self and watch, that thou maist hold fast; if thou hast got any hatred of sin in thy heart, hold it fast; if strength against corruption, hold it fast. How shall I do that? why watch saith he, or else Christ will come against thee as a thief. If a book be in a mans hand when he is drowzy, it will fall out, he cannot hold it fast; So when a mans heart is drowzy, and secure, it will let go comfort, and any thing that God hath bestowed for the good of the soul; therefore we ought to watch: if we have any sweet disposition of heart, to go on in the Service of God, and in the duties of Religion, we may go on if we be watchful. And now to branch this into particulars.

First, We must watch before the Duty.

Secondly, We must watch in the Duty.

Thirdly, We must watch after the Duty.

Before Duty.

First, *We must watch before the Duty. Remember the Sabbath day, to keep it holy*, Exod. 20. 8. So I may say, remember Prayer, to keep it holy; remember Meditation, to keep it holy; remember all the duties of Religion, to keep them holy, and perform them in an holy manner: think of them before you go about the performance of them; we cannot pray unless we watch unto prayer, unless we be careful, and have our eyes in our heads, before we go about the duty.

In the morning as soon as we awake, we should think of prayer; and when tempted to sin, we should think of prayer. If I sin, how can I pray unto God? I have ever and anon need to poure out my prayers before God; now if I commit these and these sins, how can I look up to heaven, when my conscience doth reproach me for sin? So when we hear the word of God, *look to thy foot when thou comest into the house of God*, Eccles. 5. 1. that is, Before thou goest into the House of God to hear the Word of Salvation, see into thine own heart, think whose word

it

it is thou hearest; and that thou goest to hear the Word, that shall judge thee at the last day. When thou comest into the presence of God, take heed lest thou hearest as fools hear; and take heed lest thou prayest as fools pray; and comest to the Sacrament, as fools use to come; we should watch before the duty, that all things may be in a readinesse, before we come to the performance of it, that we may prevent all things that may hinder us, and be fitted with all things that may help forward the duty; that time, place, and all advantages may meet together for the better doing of it.

Then secondly, *We must watch in the duty*, as well as before the duty. In Duty. As the Apostle speaks concerning prayer, so I may say concerning all other duties, *Continue in prayer, and watch therein with thanksgiving, Col. 4. 2.* As we are to watch before, that we may have preparation, so we must watch in the duty, that we may rightly discharge it; for though a man hath been watchful before the duty, and hath been prepared in some measure, and fitted, yet you are not without danger. But when you are in prayer, and when you are at the Lords Table, or any other duty; for all your former preparation, if you be not watchful now, you may fail in some kind or other, and so mar the duty; therefore we should watch *in the duty*, that our hearts may be waking in it, and our mind attentive upon it, that our hearts may be fixed upon that we are about; *My heart is fixed, my heart is fixed*, saith the Prophet David; he was a joyful man, he repeats it again and again; as if a man should be jocund, and say, I have got it, I have got it. We should get hearts fixed upon the duty, that so we may not have wavering hearts, half off, and half on the duty; but that the whole man may be employed about it.

Thirdly, We should be watchful after the duty, that we may not lose the benefit, and reward of the duty, lest the subtilties of Satan, and the wiles of our own hearts, do rob us of the fruits of it; though a man hears very attentively, and pray, and perform all other duties very enlargedly, yet when he hath done all, he may lose the comfort and reward of the duty. Therefore when we hear the word, we should watch over our hearts, that the souls of the ayre may not pluck it out again, that if we have any quickning, we may not lose it again; if we have heard any thing that hath helped us forward in Grace, we should take heed that we lose not the ground again; As the Publican, as soone as he had prayed to God, and performed an Ordinance aright, how careful was he not to lose the benefit thereof? He went to the Temple to pray, and he was watchful before the duty; thinking, I am now going to pray, and power out my soul before God. He was watchful in the duty, for you may see how humbly, and feelingly, and penitently he did pray; standing a far off, and smiting upon his brest, and not lifting up his eyes to heaven, bewailing the hardness of his own heart, and rowzing it up, *Lord be merciful to me a sinner*: and when he had done this, he was careful afterwards, for the Text saith, *Luk. 18. 14.* As he had prayed for mercy, so he was careful to carry it along with him. He prayed that he might be justified, and as he prayed for it, so he was careful to carry home justification in his bosome. So when we are at a Sermon, we should watch, that we may go home quickned, and bettered: and when we are at conference, we should watch that we may return home with the fruit and benefit of the duty: So for all other Ordinances, we should be careful and watchful, that we may not lose the reward, for the Devil is crafty, and our own hearts are ready to betray us, therefore we had need be watchful; and that is the second thing we should watch, *the duties of Religion.*

Thirdly,

Time.
Present time.

Thirdly, We should watch *times and seasons*; God knows what miserable things are a coming, therefore what time the Lord allots us, we had need improve it to the best advantage, that we may redeem the time. How many hours do run from us, before we are aware? How many dayes, and months, and years, have we let slip away, and we are little the better? Our time is a special thing, and therefore we had need to watch it, that we may improve it to the best advantage, that we may be no longer fools, but wise in the imploying of it.

Time of Gods
wrath.

Secondly, We should watch all the *times of Gods anger and displeasure*; it is a miserable thing when a man passeth on like a fool, and Gods anger comes forth, and a man is not provided, hath not a defence for it. There be dayes of anger, and visitation, when God comes to visit people for their sins; to visit a parish, to visit a family, to visit a person; and what a woful thing is it, for a man to be drowzy and negligent, when Gods anger bursts forth, and so he hath no evidence of comfort to his soul; he knows not how to meet God in the field? But when the wrath of God breaks out in any kind upon his Goods, or Wife, or Children, or Body, or Friends, or any thing, he is at a losse, and knows not what to do; he is faine to sink under the hand of God, and hath no refuge to flie unto; therefore we should watch against the day of Gods anger.

Time of Grace.

Thirdly, We should watch over the *times of Grace*: for there be gracious and acceptable times, as the Apostle calls them, 2 Cor. 6.21. Many times good motions come in: Now if we do not watch, to keep them, and nourish them in our hearts, the Lord will passe us by at another time, and we shall not be moved. Sometimes God affects thy heart at a Sermon, and puts in a good resolution to forsake sin, and lead a new life; now have a care to keep these resolutions, and let them not perish in thee, and go out like lightning. The Lord hath given many a blessed season, and opportunity of mercy, the water was moved, if he would have but stepped in, if he would but have taken hold of the mercy, he might have had it; but afterwards, he may go mourning, and thirsting, and longing, and never have the mercy offered more; and it is well if he can be humbled for missing of that mercy, by his neglect, and watch for the future the *times of Grace*.

Death.

Again we should watch the *times of Death*; we are all mortal men, must die, and *Blessed is that servant, whom his Lord when he cometh shall find him so doing*, Mat. 24. 5. If any of us should dye, before we are converted, and brought home to God, we perish for ever: Whosoever thou art, if thou die in thy sins with thy dead, hard, unsanctified, unregenerate heart, thou art damned, thou goest to Hell. Therefore watch for the coming of death, that so when it comes, it may not be the King of Terrours, and an amazement to thy heart.

Judgment.

Again, We must watch for the *day of Judgment*; as Death leaves us, so Judgment will find us: Therefore we should consider with our selves seriously, the strictnesse of the account we are to give at the dreadful day of the Son of man, when all works shall be brought to a Touch-stone, and all secrets shall be Preached on the House top. It is an excellent thing, when a man doth consider these things before hand; when a man hath looked upon his thoughts, for they shall be Judged; and upon his speeches, and upon all his wayes, for they shall all be brought before the Judgment Seat of God; and according as a man hath done, such reward he shall receive for evermore.

Reasons.
Our proneness
to be drowzy.

The next thing, is, the *Reasons why we are to Watch*.

And the *First Reason* is, *Because we are marvellous prone to be Drowzy*

in *Spiritual things*. In temporal things we are watchful enough; for Covetousnesse, and Pride, and the like, we are very watchful, but in *Spiritual things*, how subject are we to Drowzynes? *Paul himself was faine to complain, I know that in me, that is, in my flesh, dwelleth no good thing, Rom. 7. 18.* Is thy heart better then *Saint Pauls*? If he were left to himself, he should be as miserable, and proud, and untoward as another; and have as vile an heart as another: and therefore that made him watch. Therefore we had need to watch, for how loath are we to be brought to watch? And how unwilling to take such an hard piece of service to do? we are marvelous apt to be secure. If *Jonah* had watched, if he had had a watch over his heart, he would have gone to *Nineveh*; but for want of watchfulnesse, he ran away. *Cant. 5. 2. I sleep*, saith the Church; it was not like the sleep of the wicked, and ungodly, for her heart waked, but she was asleep, she was proud, and marvellous secure, there was a great deal of untowardnesse of spirit grew upon her: And as we are untoward to that which is good, so we are prone to that which is evil; we are glued naturally to the world, and the things of this life, it is an easie thing to draw us away into evill, therefore we had need to watch. As it is said of the Disciples of Christ in regard of temporal drowziness, so it is with us, in regard of *Spiritual drowziness*, *Matth. 26. 43. He came and found them asleep again, for their eyes were heavy*: Though Christ had awakened them, and jogged them, yet they were asleep again, for their eyes were heavy; So though the Lord hath awakened us, even now we were awakened by a Crosse, by Sicknesse, by a Sermon, by a Reproof, something or other God hath been pleased to waken us by; but all on the suddain we fall asleep again, for our hearts are very heavy: as it is with an heavy brain, what a doe he hath to keep himself awake? though he pinch himself, and rowze up himself, yet he hath much adoe to keep his eyes open; so the heart of man is so drowzy, that he hath much adoe to keep any Grace alive in himself; we are so apt to be so secure, that we had need to watch. *Zech. 4. 1. the Prophet complains of the drowziness of his heart, The Angel that talked with me, came again and Waked me, as a man is Wakened out of his sleep*: when God was talking with him, he fell into a sleep. So when we are in Prayer, we have much adoe to hold out in the duty, we have such vile naturës, and cursed dispositions. How ought we then to watch over our selves?

Secondly, Another reason why we should be watchful; is, *because our Christians life is a Warfare*, and we do not lie like two Armies in a field, removed one from the other; but we lie in the midst of our enemies round about us, and so they are ready to surprize us.

The greatest means of doing us mischief, are most commonly those things we have need of; as our meat, and drink, and affaires, and callings; we cannot go to prayer, but worldly thoughts are ready to intangle us; we cannot go to the House of God, but a man is in danger to be intrapped. There is danger in every thing we go about, by reason of the worlds powerful enticements, therefore we had need to stand upon our guard, and be careful, for else how can we avoid to be surprized, and led away? This is the reason, why so many sink into Perdition: Many that have given good hopes, many that have promised excellent things, have come to nothing, but have fallen away as the fall of a leaf. Whence comes this, but because they have not been careful and watchful?

The Diavel is watchful, to insnare and intrap us, therefore we should watch to avoid his snares; As the Apostle saith, *1 Pet. 5. 8. Be sober and watchful, for your Adversary, the Diavel, goeth about like a roaring Lion, seeking whom he may devour*: The Diavel is alwayes busie; and therefore we had need watch

The world an
Enemy.

The Diavel

watch and busie our selves, and be careful at all times : when we are secure, and consider not God, and consider not the good of our Souls, and the peace of our Consciences ; Satan presently hath advantage against us : If the Diuel had any thing else to do, it were something, but the Diuel hath nothing to do, but to hurt us, and lay Siege against us ; All his practice, from the beginning of the world to this day, is to go roaming and ranging up and down to do mischief, it is all his employment, from the beginning of the day to the end thereof ; If he get us alone, he will ensnare us there ; if not there, he will ensnare us in company ; if he cannot get us there, he will get us in a Sermon, and if any thing falls against our lusts, he will cause our hearts to rise against it. Now when we do not watch over our selves, we are led away by Satan ; therefore we had need be careful, for the Diuel is alwayes watchful, therefore we should labour to be alwayes provided to resist him.

Again, we have *the flesh* that is continually about us, it is an enemy within us, it is that which doth betray us to the World, and the Diuel, even our own hearts do betray us, and therefore we had need be careful ; we have enemies from without, and our own hearts within, and all to undo us. Take a man that is in a good way, and hath all means, and helps to make him Godly, though there be no temptation from without, yet he may be damned from his own heart, if he be not delivered from it. *Jam. 1. 14. Every man is tempted by his own lusts*, and *Jam. 4. 5. The Spirit that is within us lusteth to envy*, and covetousness, and security, and vanity, and carnal ease, it lusts after these things, and therefore we had need to watch.

The certain
advantage of
Watchfulness.

A *Third* reason is, Because it will do us a great deal of good : for as if we do not watch we are easily surprized, so if we do watch it is an easie thing to stand ; all our miscarriages in the duties of Religion, lye in security ; whereas if we were watchful, and would walk with eyes in our heads, and would consider the snares that be laid for us, and consider Gods threatnings, and Commandments, the duties of Religion would be easie : For if we do not watch, the Diuel, and the World, and the Flesh have advantage against us ; but if we do watch, this is as it were a fence to the heart, to hedge a man in to keep him safe. *Rev. 3. 2. There is an excellent place, Be watchful, and strengthen the things that remain ; it is the strength of the soul.* When a man watcheth, let a man have but a little grace, suppose a man be marvelously fallen off, and hath but a little good remaining, a few graces in him, a little faith, a little hope, a little sanctified desire ; he hath but a little strength to go on against sin, if a man doth but now watch, if a man do but husband this little, how strong will he be ? A little Faith is able to overcome all the Devils in Hell, well managed : a little hope is able to keep a man above water from sinking : a little strength is able to maintain the Combat : a little affection to goodness, if a man have a carefull heart to improve it to the uttermost, will go a great way ; if a man did but watch, it would strengthen the things that remaine. Though a man were never so infeebled, and come to never so low an ebb, watchfulness is a stay and strength to the heart.

We cannot else
expect help or
pardon.

Fourthly, Again if we do not watch, we cannot so much as pray to God to forgive us : our consciences tell us, unlesse the Lord save us, we cannot be saved ; now how can we expect that God should save us, if we do not pray unto him ? And we cannot pray to him to save us, unlesse we watch : it is to tempt God, to pray to him to preserve us from evil, when we do not watch over our selves : it is to tempt God, to pray to him to quicken us, when we deaden our selves : to intreat God to give us an holy mind,

mind, vvhén vve our selves let in vain thoughts. Therefore see vvhát Chríst speaks, *Mar. 14. 38. Watch and Pray, that ye fall not into temptation*: As vvhó should say, You cannot Pray that you may not enter into temptation, you tempt God if you intreat him to do any thing, if you do not vvatch over your ovvn souls. Though a man hath no Activity to do any good, yet God vvill have him be vvatchful; if he mean to purifie a man, he vvill make him purifie himself; if he mean to keep him from pride, he vvill make his ovvn heart resist pride: therefore *watch, that thou enter not into temptation*, if thou mean to pray to God, not to lead thee into temptation.

But you will say, *All a mans watching will do no good, except God watcheth over him*, *Psál. 127. 1. Except the Lord keep the City, the Watchmen Watch in vain.*

Object.

I answer, 'Tis true indeed, unlesse the Lord keeps a mans soul, all a mans watching is nothing. But I tell thee, If thou watchest, thou hast Two watchers, thou hast God to watch over thee, and thy self to watch over thee; thou hast God to watch over thee, and keep thee in all thy wayes, and then thou watchest over thy self, and art sustained by God, so that thou hast two watchers, God above, and thy own soul within thee employed about this work.

Answ.

A Fourth Reason is, *Because this is the very means prescribed by God to do us good*: It is the very remedy that the Lord of Heaven hath appointed unto us to save us from danger, and keep us from falling; the Lord hath sanctified this means to this very end and purpose: therefore when our Saviour Chríst would dissuade his people from carking and caring for the things of this life, *Luke 21. 36. see what means he prescribeth and layeth down to do it, Be watchful* (saith he) *and pray*: the world is ready to get in, *therefore watch* (saith he) *and pray alwayes, that you may be accounted worthy to escape these things*: So that we see this the means prescribed by God himself, to escape the falling into sin.

Gods appointment.

Fifthly, Again, We should be so much the more careful in this watch, *because no other can watch for us*: in outward things one man may watch, while another sleepeth; as in sailing, when all the rest are asleep, there is one watcheth; so in war. when all the Souldiers lye in their tents asleep, it may be some few are watching, that the rest may take their rest: but it is not so in regard of our souls, one man cannot watch while another man sleeps, but every man must watch over his own heart: If we do not watch our own souls, we shall perish; and if we do not perish everlastingly, we shall have miserable temptations, and evils, and many inconveniences we shall be exposed unto.

None can Watch for us.

But some may say, *Are not Ministers to watch over us? How then is every man to watch over himself? Ministers are Watchmen*: Son of man, I have made thee a watchman over the house of Israel, saith the Lord to the Prophet Ezekiel, and *Heb. 13. 17. The Apostle speaking of Ministers, saith, They watch for your souls?*

Object.

I Answer, The word in the Original is not *for your souls*, but *over your souls*; to watch for a man, is to watch for another that he may not watch; as when a man watcheth for his neighbor that his neighbour may not watch: but the Ministers are not so to watch for the people, that the people may not watch; but the Ministers are to watch over the people, that they may watch: as when a man watcheth Deer, or Hawkes, he watcheth them, that they may watch and not sleep, that so he may tame them: as a man that watcheth with a man which is sick of the Lethargy, which is such a Disease, that if a man be let sleep, he goeth away in his sleep, therefore their friends

Answ.

stand about them, to watch over them, that they may not sleep, knowing that if they do sleep, their lives are hazarded; and if they see them but to slumber, they awaken them, lest in their sleep they die, and go away: So it is with the Ministers of the Gospel, we ought to watch over your souls, that you may not sleep: for you are all sick of the Lethargy of sin, and if ye sleep, you go away, if you be not careful for heaven, and heavenly things; if you follow vanity and security of heart, and do not take heed to avoid sin, your souls will die, therefore the Ministers are to watch over you, and keep you from sleeping, and shew you the danger of it, and labour to awaken you, and keep your eyes waking.

Use.

Condemning
the general
neglect of
Watchfulness.

The First Use is, *To condemn the infinite security that is grown upon people*: that though it be so excellent a duty for a man to watch, yet where is the man almost, that is careful of it? They put this duty over to God, as if it did not belong to them, they will watch over outward things, for plowing, and sowing, and reaping, and the like; but for the good of their souls, they never acquaint themselves with this watching; their hearts are like the wilderness, as the wilderness is open for all wild-beasts, so their hearts are open for all temptations, that is the reason they have such dead hearts, and cold affections, that is the reason they look so little after salvation and eternal life, because people never look after this duty of watchfulness; nay, they are so far from watching how to be saved, that they watch how the devil may take them; when a man sins, he wisheth the Devil would help him to more sin: a covetous man is so far from watching over his sin, that he would have more opportunities, and more occasions of getting; the Devil cannot come fast enough to fill his heart with these things: So if a man be given to pleasure, he thinks he cannot have enough, but would have more still. Thus people would have the Devil put more corn into the hopper: They are so far from watching for good, that they watch for evil, they devise evil upon their beds, as the Prophet Micah speaks: They are possessed with the spirit of slumber, they have eyes and see not, they have ears and hear not, hearts and understand not; they do not know what watchfulness is, if they do, they are the lesse excusable, because they practice it not, they do not watch and wake unto Prayer, that they may not enter into temptation, but are carried away with the world and sin.

Reproving the
godly's too
great neglect.

The Second Use is, *To them that are Godly in some measure*; that we cannot say they altogether do not watch, yet how negligent are they in this duty? Many Christians are there among us that have some goodness in them, yet how doth this duty lye unpractised? whence come all the vanities in our minds, and untowardness in the Ordinances of God? Whence comes all unfruitfulness in our meetings, and unsettledness in our Consciences? It is because we do not watch: Whence comes it that we are no more ready to good duties? When we are called forth on the sudden to pray or do any thing for the good of Gods Church and People, that we are so unfit to do it, and so backward; it is for want of watchfulness. Nay, what is the reason that we perform not the Worship of God in our Families better, but because we do not watch: the very Regenerate themselves, what a world of mischief do they do to their own souls, for want of this duty of watchfulness? How do they swell in sin, and are slack in goodness, and slubber over Gods service? How do they favour themselves too too much, and suffer the dishonour of God, by the wicked? and suffer their own hearts to dishonour him too too much?

Directing how
to watch.

Thirdly, *The next Use shall be to shew you the Rules that are to be observed in watching*, and the Rules are these: If you would watch over your selves.

First,

First, *Count watchfulnesse your very life*, and think if you let watch-fulnesse go, you let your life go; for if once watchfulness go, how dead are you in Prayer, and hearing the Word of God? So that the security of the heart, will be the death of the heart; wherefore if we would go on in watching, let us labour to keep this Holy disposition; count it your very lives, and think with your selves, I let Life go, if I let Watchfulness go. We use to say of Sleep, that it is the brother of Death, and 1 *Thes.* 5. 6. we may see the Phrase used by the Apostle; where waking is put for living, and sleeping, for dying, that is the meaning of the words. So that as sleep, natural sleep, doth lively represent death, so it is with Spiritual sleep, which is the death of the soul. Therefore dost thou find thy self to be out of frame, and not watch over thy wayes? then think with thy self that thou art a dead man, and take up thy watch as fast as thou canst again.

Secondly, *Thou must let thy watch stand Catholically, universally in all duties*, and all times; watch thereunto, and persevere therein; we must not only watch, but Persevere. Be careful in the morning how we may begin our watch; in the day, how we may spend it; at night, how we may end it. So we must watch in all duties; when we go to Prayer, we must watch in prayer; when you go about your Callings, watch about them; when we are alone, we should be watchful; and when we are in Company, we should be watchful, for the Devil, and our own souls, plot a great deal of mischief against us, we must watch in all places; in our houses, and without doors, and in the fields; we are still in danger wheresoever we are.

Thirdly, *We should proportion our watch, according as the duty is we take in hand*, so our watching may be; there is one kind of watching for one kind of duty, another for another. If we be to go about our callings, then our watching must be against distrustfulness, and covetousness, and distracting cares; that so we may not be over head and ears in the world. If our duty be prayer, we must have an eye to the promises, and take hold on the Lord Jesus Christ, and come in his mediation and his onely. So whatsoever duty it be, if it be hearing of the Word of God, there is a watchfulness to be proportionable to it. A man should think, the word will do me no good, unless the Lord meet with my lusts: I have an unmortified heart, and unless the Lord work upon me, I shall never lie down under him. Therefore we should be watchful, that we may practice, and be able to apply whatsoever is spoken to us; we are to keep a due watchfulness, for that which is due to one thing is not due to another; that which is sufficient for one, is not for another.

Fourthly, *Take heed of all things that may hinder watchfulness.*

And first, *Take heed of vain Company.* If we will be watchful, we must exercise our selves with those that are godly. To be with secure Christians, is the way to be secure; this will hinder a man: A man had better be alone, then be in bad Company, as the Prophet *David* saith, *Psal.* 102. 7. *I watch and am alone as a Sparrow on the house top*: he was alone, and yet he was watching. A man when he is alone may be watching, rather then when he is in such Company: a man can never look to himself well, unless he prize the Communion of Saints.

Secondly, *A man should be sober; Take heed of Spiritual Drunkenness:* Take heed of the cares of this life, and that you be not immoderate in any lawful thing; we should stand upon our guard, and keep our hearts with all manner of keeping; if our hearts grow drowzy and idle, and if we neglect Sobriety, then we are gone, therefore in Scripture these are

Account watchfulness our life.

Watching in all things.

Proportioning it to what we are about.

Avoiding hindrances. Vain company.

Spiritual drunkenness.

put together, *be sober, and watch*, 1 Thess. 5. 6. 1 Pet. 5. 8. I do not mean Drunkenness with Wine, for there is a Drunkenness, and not with Wine, as the Prophet speaks, a man may be drunk with the love of the Creature: if thou lovest thy ease too well, or any thing in the world too well, thou art drunk with it, thy heart is giddy, thou art no more able to Pray, or do any thing that's good, then a drunken man is.

Setting God
before our eyes.

Fifthly, If thou wilt Watch, *then set the Lord alwayes before thy eyes*: Set the watchman of Israel before thy face, God is called a *watcher*, Dan. 4. 23. Now if thou wilt watch over thy self, set God before thy face, as David did, *Psal. 16. 8. I have set God before mine eyes*; so alwayes set the Lord before thine eyes.

Use.

Exhorting to
watchfulness.

Motives.

Because other-
wise it will be
ill with us at
last.

Now I come to the last thing, which is an *Use of Exhortation*; *To exhort us to be careful of this Duty*, and there is great need of it.

First, *We all desire to do well*: Now how can we do well at last, unless we Watch Well all our life time? What is the reason that many are without comfort, not like the Servants of God, full of horreur, and fear, and quaking? It is because they do not watch, as it was with the Five wise Virgins, they were something wise, not like the foolish, but they slumbered too; Now when the bridegroom came, there was a cry; they made an outcry, and a shrieking, and an howling, they were undone, the bridegroom was come: one would have thought, they should have rejoiced that the bridegroom was come. What godly Christians, and Religious People, when the bridegroom comes to fall a howling and a crying? This was because they slumbered, whereas if a man be watchful over his life, and careful to keep an humble heart, and to honour God, and study how to die comfortably at last, he may rejoyce at the coming of the bridegroom; but because they were in a slumber, there was a cry, therefore as the Apostle Peter saith, 1 Pet. 4. 7. *The end of all things is at hand, therefore be sober, and watch unto prayer*; the Apostle brings this as an Argument: so I may say, *the end of all things is at hand, therefore be sober, and watch*; as a Traveller, when the day is almost spent, and he hath a great way to go, he puts spurs to his Horse, and rides the faster, so the end of all things is at hand, therefore we had need to be the more diligent and watchful, that we may have all things ready; the end comes upon us: We have had the Gospel a long time, and God knows how soon we shall have an end thereof; therefore how ought we to be careful? as a man that is to write a Letter, may be at first he is something careless, and writes his lines something broad, but when he comes near to the end, and hath a great deal to write, he writes his lines close, and crowds them together: So now when we are coming towards an end, we cannot look that God should alwayes strive with us, we should now therefore labour to write close, and to make our Duties thick, and to be enquiring after Grace, wherefoever we come, we think the time is long, but we may justly fear it is shorter then we imagine; as when an hour-glass is almost out, a man that sits below, will think there is a great deal to run, but the sand is hollow, and is run out before a man is aware; so the Lord so carries himself towards people, that they may think there is a great deal of Patience more, and a great deal of Mercy more to be extended towards them, but when all comes to all, they shall find it lyes hollow, and will be out before they are aware.

Because our
souls are sickly.

Secondly, *Consider how sickly and diseased our Souls are*; how apt they are to fall into sin: Sickly men are most careful; Now our Souls are sick of sin, sick of Pride, sick of Covetousness, and Earthly-mindedness, easily carried away with the sins of the times; they are sick of proneness to

to do evil, and indisposednesse to that which is good, therefore we had need to watch over our souls, we had need be our own Porters. *Matth. 13. 34.* our Saviour Christ doth compare every Christian to a Porter; *The Lord of the house takes a great journey, and commands the Porter to watch.* We should all be Porters, and keep the gates of our Souls, for we are alwayes in danger.

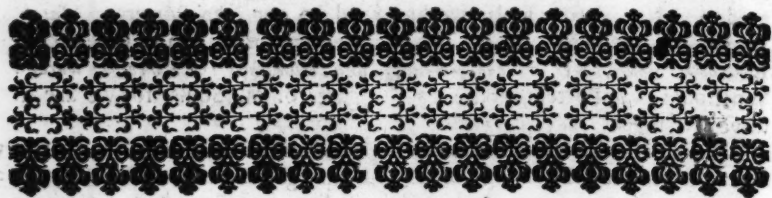
Thirdly, *Consider that God hath awakened many of us already,* and therefore it is a miserable thing for us to sleep again: wicked and ungodly men that were never converted, and healed, and awakened, and wrought upon, they go to Hell and damnation in a sleepy security; but when a man hath been once awakened, and hath shaken off sleep, and God hath made him look about him, to see how he might be saved; if this man fall asleep again, it is a most miserable thing; the latter end of that man will be worse then his beginning. We are already awakened.

Fourthly, *Consider the badnesse of the Times, and Places, and Families we live in;* they are all secure, and therefore we had need be so much the more vvatchful; and you know it is a very hard thing, for a man not to do as others do; therefore the Apostle, *1 Thess. 5. 6.* vvould not have them sleep as others do, as vvho should say, Others do so; and therefore you have so much the more need to look to your selves, that you may not do as others do. Badnes of the times, and carelessness of the most.



T H E





T H E N E W B I R T H.

Joh. 3. 6.

*That which is born of the Flesh is Flesh, but that which
is born of the Spirit, is Spirit.*



Y Purpose is to speak of the several VVorks of Gods holy Spirit in the hearts and minds of his chosen; they are Gods peculiar people, and therefore he vvill vvork greater Mercies for them, then for any else: Nowv the First grand distinguishing vvork of the Holy Ghost in the Elect is Regeneration; he is the Author of Spiritual life in them, they are born of him, though by nature they are born of the flesh, and so are flesh; and in that estate can never enter into the kingdom of God: yet vvhen the Spirit of God comes to regenerate them, they come to be Spirit, they come to have a nev life, and the Spirit of God gives it them: it is true that Christ is the Author of this life, he procured it by his death, he quickens whom he will, as he told his Disciples, *Joh. 14. 19. Because I live, ye shall live also*: Life is derived by Christ to all the Members of Christ; for as all in *Adam* died, *Adam* is the general root of all, in his loins, and by him they come to be dead in sin; so Christ is the Second *Adam*, and all that are in his loins, all that are in him, he is a quickning Spirit to them, *1 Cor. 15. 45. The first man Adam was made a living Soul, the second Adam was made a quickning Spirit*: Christ is the second *Adam*, and is a quickning Spirit to all that are in him;
God

God the Father hath appointed him to be the *Prince of Life*, as *Peter* tells his Hearers, *Act. 3. 15*. The Lord *Jesus Christ*, he is the *Prince of life* to all the people of God: and therefore *Saint John* saith, *He that hath the Son, hath life; and he that hath not the Son, hath not life*, *1 Joh. 5. 12*. He is the Father of this new Birth, and he is the daily and continual Father of it: He is not a Father for one, or two, or divers years, but *Isa. 9. 6*. he is called, *An everlasting Father*, to regenerate a people to God; and he doth it by his *Resurrection*, *1 Pet. 1. 3*. This must needs be granted, That *Christ* must be the Author of this new Life.

Now you will say, *Then why is it attributed to the Spirit? The Text gives it to the Spirit of God, the Holy Ghost; now if Christ be the Author of this new Birth, and the giver of this new Life; and God the Father hath appointed him to be so, Why is it then here said, That the Spirit doth it?*

Regeneration attributed to the Spirit,

I Answer: It is given to the Spirit for Three Reasons:

First, *Because Christ doth it by the Spirit*: Whatsoever *Christ* doth without, he doth it by the Spirit: when he cast out *Devils* here upon Earth, he did it by his Spirit; all the outward *Works* that he wrought, he wrought them by his Spirit; and therefore the Spirit is called, the *Finger of God*, *Luk. 11. 20*. Now if *Christ* do this *Work* by his Spirit, if he do Regenerate all his people by his own Spirit, there is Reason why they should be said to be born of the Spirit.

Because Christ doth it by the Spirit.

Secondly, Another Reason is, *Because though this life be all from Christ, it is he that begets it*; (it is he that is the soul of every Believer, as I may so speak) yet it is the Spirit that is the Bond of Union; it is the Spirit that joyns *Christ* and them together, it is the Spirit that tyeth the knot, it is the Spirit that unites and puts them together into one; though *Christ* be life, and eternal life, yet notwithstanding they are all Aliens from *Christ*, they are all out of *Christ*, that the Spirit doth not joyn together with *Christ*: they that have not the Spirit of *Christ*, they are none of his; they are all out of *Christ*, they are like dead branches out of the Vine; it is the Spirit that is the bond of Union between *Christ*, and those that are *Christians*.

Spirit is the bond of union between us and Christ.

Thirdly, Another Reason is, *Because the Spirit quickens the Word, whereby this is done*: The people of God, the thing that they are born of again, it is the immortal seed of the *Word*, *1 Pet. 1. 23*. *You are born again, not of corruptible seed, but of incorruptible*; Now this seed is sown in all mens hearts, scattered among all the Congregation, but yet it doth not Regenerate all the Congregation: The Reason is, where the Spirit comes, that makes it fruitful, and that makes it to quicken the heart; and thus you see the meaning of the words, *That which is born of the Spirit, is Spirit*.

Because the Spirit quickens the word whereby we are born again.

Now here are Two Points:

First, *That the Spirit of God, or the Holy Ghost, Regenerates all the people of God*; whosoever is born again, is born of the Spirit.

The Second Point is this, *That all that are Regenerate, all that are born of the Spirit, they are Spirit*; that is, they are spiritual, they are like the Spirit.

The First is, *That it is the Spirit of God, the Holy Ghost, that doth Regenerate all the people of God*; this is that which makes them to be new Creatures, to be new men, to be altogether different from that they were before; this is that which doth distinguish them from themselves, even as much as white from black; this is that which doth alienate them from the courses of the world; this is that which doth make them to be singular and

That the Spirit of God doth regenerate all the Saints,

and odde fellows, as if they were of another world; this makes them lead a different kind of life, and follow a different kind of way from all their neighbors, because the Spirit of God works in them; as *Ishmael* and *Isaac*, though *Ishmael* was born after the flesh, yet *Isaac* was born after the Spirit, as the Apostle alludes, *Gal. 4. 23.* that is, one took one kind of course, the other another; one was born one way, the other another way; the Spirit begat one, the Flesh the other; and this made *Ishmael* to persecute *Isaac*, because *Isaac* could not abide his courses; they were of different Natures and Dispositions, one was born after the Spirit, the other after the Flesh.

Now here be *Six Things* I would shew unto you:

First, *What Regeneration is.*

Secondly, *Why it is so called.*

Thirdly, *Wherein it consists.*

Fourthly, *The Reasons why the Spirit of God only works this Work.*

Fifthly, *How he works it.*

And Lastly, *The Uses.*

What Regeneration is.

First, *What Regeneration is*: And it is thus much, namely, *The renewing of the whole man, and by degrees completed after the Image of God in Jesus Christ*: This is Regeneration; and there be Five Things to be opened in it:

A Renewing.

First, *That it is the renewing of a man*; It is not every change, there may be abundance of changes and alterations, and yet a man for the main may be the same man he is; a man may be changed from a Drunkard to be sober; from an Adulterer to be chaste; yet still he was the same man he was before, though there be changes wrought in him: but Regeneration is the renewing of a man, the making of a man another man, as the Apostle speaks, *2 Cor. 5. 17. Old things are passed away, and all things are become new*: The Lord doth take away the old frame, and the old affections, and the old inclinations, the old acquaintance, the old course and conversation; all these things passe away, and the Lord puts in new things in the room thereof, till all things become new; thus it is in this work, as the Apostle speaks, *Tit. 3. 5. According to his mercy he saved us by the washing of Regeneration, and renewing of the Holy Ghost*; the Lord removeth the old rubbish, and puts a new fabrick in the room; as a Goldsmith, he takes a vessel of dishonour and melts it, and makes it a vessel of honour; God doth undo the old workmanship, and makes a new: as *David* saith, *Create in me, O Lord, a clean heart, &c. Psal. 51. 10.* *David* thought he had lost all, therefore he prayeth to God that he may be new cast, that he may be taken all to pieces, as a VVatch-maker takes a VVatch that is out of order, he takes it all to pieces, and sets it together anew again; so he prays God to deal with him, he had lost all in sense and feeling, and would have God make him a new workmanship; it is called the renewing of a man. *Ezek. 11. 19.* there is an excellent place; *I will give them a new heart, &c.* The Lord puts out, and he puts in, even just as a Suifter doth when she works cut-works, she puts out the cloths own threds, and puts in needle-work; so the Lord puts out the old heart, and puts in a new heart; he takes out that which was stark naught, and puts in that which is good and agreeable to his mind: the old heart is corrupt, and the old man is stark naught, there is nothing good in it; these the Lord takes out, and puts in all new: A man is altogether naught and reprobate before; what poor creatures are all people that are not Regenerate? they are all proud, and vain, and foolish, and wordly, and earthly, and harden their hearts, and are carelesse of Gods wayes, they have

have no fear of God before their eyes, they are altogether rotten, how ill-favourably do they pray? How worldly do they go on in their callings? How unfruitfully do they come to Church? They are all rotten and refractory, they do nothing that right is; now when the Spirit of God doth make them up, he puts out all old things, and makes them new. This is the First thing, *Regeneration, is the renewing of a man.*

Secondly, *As it is the renewing of a man, so it is the renewing of the whole* A Renewing of the whole man. It is not only in some things, for Saul was another man in some sense; but Regeneration is the renewing of the whole man, as the Apostle saith, *The God of peace sanctifie you throughout, in body, soul, and Spirit,* 1 Thess. 5. 23. it is a work upon the whole man; our Saviour Christ compares it to leaven, which a woman took and leavened the whole Lump: It is like unto Original sin, as Original sin infects the whole man; so Regeneration doth repair and renew the whole man; it is as general and universal, as original sin: the fruit of the Spirit is in all goodnesse, *Ephes. 5. 9. It is in all goodnesse;* in the goodnesse of a mans mind, and in the goodnesse of a mans affections, in the goodnesse of the inclination and disposition, in the goodnesse of the whole man; *the fruit of the Spirit is in all goodnesse;* indeed it begins in the goodnesse of the mind, as the Apostle speaks, *Ephes. 4. 23. Be renewed in the Spirit of your minds:* Where he calls upon them for this new work; *Put off the old man* (saith he) *and be renewed in the Spirit of your minds;* that is the First thing, when a man hath a new mind given unto him, a new knowledge put into his understanding, a man is renewed in knowledge, *Col. 3. 10.* This is the first thing, when God reneweth a mans knowledge and apprehension of things, when a man begins to know the plagues of his own heart, and the evils of all his own wayes, now a man begins to see through these things, and now he begins to see the wayes of God, and to dive deep beneath the irksomnesse of them, to know the amiableness of them, the sweetness of them: the delights of them are hidden from a man, so long as he is unregenerate; but when God doth begin to regenerate a man, now he begins to discover them to him, that a man seeth what they are: he could lay before that the wayes of God were good, but he could never taste and find them so; but when a man is renewed, now he seeth the lustre and amiableness of them: so also, he seeth the ugliness of sin, this was covered before, sin deceived the heart, and carried him after it; but now sin begins to be laid stark naked, and a man seeth the deformity of it, here begins Regeneration in the mind; for the understanding is the key of the Soul, the key of all the Faculties of the Soul, it is like a sluice or flood gate, pull up that, and the water goes out and runs all abroad; so when the Lord doth pluck up this sluice, and lift up a mans heart, and mind, and understanding: now the waters of life flow into the soul: this is against them now, that have plenty of knowledge, and yet notwithstanding go no further; that have new minds, and old wills and affections, there is a new brain, but an old heart; this is not regeneration: regeneration (it is true) begins in the understanding, but it runs along in all the soul, it descends into heart and mind, and all the whole man, and therefore it is called a new creature; whosoever is in Christ is a new creature; *Behold, I make all things new,* (saith Christ) *Rev. 21. 5.* As Regeneration is the renewing of a man, so it is the renewing of the whole man.

Thirdly, *It is done by degrees:* Though Regeneration be in all parts, By degrees perfected. yet it is not in all degrees at once, the Spirit of God doth renew more and more, and beget a man more and more; there is of the old birth a great while, but he doth eat it out more and more, as the Apostle speaks,

2 Cor. 3. 18. *And we all wish open face, &c.* Mark here, he calls this change glory, because it is a glorious creature; as long as a man is not renewed, he is a base creature; but when he is renewed, he is a glorious creature. Now saith he, when the Lord doth this, he doth it from glory to glory, from one degree to another; as this is done by the Spirit of God, so he doth it more; he proceeds from little beginnings to greater perfections; it was not so with Adam, God made him in his full stature at the first, he was a man at the first dash; but this new creature, is as a Babe conceived in the VVomb, it begins there, and so grows up; *As new born babes desire the sincere milk of the Word,* 1 Pet. 2. 2. He is a babe first, and so growes, though it be not a starveling but growvs, yet it is but a vweak one at first, and must growv and come to its strength more and more: it is like a good husband that begins vvith a little, and ariseth up to a great estate in the end; so Regeneration makes a man a good husband, puts a little stock into his hands, and makes him rise to a great matter.

According to
Gods Image,

Fourthly, *This is according to the Image of God*: It is not all kind of Renewing: A man may have a new work that he had not before; but the work of regeneration, as it is a renewing, so it is a *renewing after the image of God*; man had quite and clean lost the Image of God, which consisted in Righteousness and Holiness; Now when Gods Spirit comes to regenerate a man, that reneweth him according to this Image: As the Apostle speaks, *Ephes. 4. 24. That ye put on the new man which is created after his image*: and how is that? In *Righteousness and Holiness*. As it is in Nature, though a man be never so godly when he begets a man, he begets him after his image, as he is by nature polluted and unclean: *Gen. 5. 3. So Adam begat Seth in his own image*: so when the Spirit begets a man again, he begets him after his own image, he makes him *merciful as his heavenly Father is merciful*, Luke 6. 36. and *perfect as he is perfect*, Matth. 5. ult. There are none regenerate and born again, but those that are like God, the Lord stamps upon them his own similitude, and makes them like to himself.

In Jesus Christ

Fifthly, *This is the Image of God in Jesus Christ*; who is the express image of his Father; he is the pattern after which this frame is made: nay, God did order it should be so from eternity, *Rom. 8. 29. Whom he did fore-know, he did predestinate, that they should be conformed to the image of his Son*: 'Tis true, this similitude is not presently made out; it is but by halves as it were; it is but a poor first draught; and never perfect in this life, but it shall be made perfect, 1 *Joh. 3. 2, 3. We know when he appears, we shall be like him, and shall see him as he is; then we shall be perfectly like him, and see him as he is, and know him as he is*; as Paul saith, *Col. 3. 2, 3. You are dead, and your life is hid in Christ, &c.* Here the work is hardly come to its glory, there is a great deal of baseness and old rubbish still; but it shall be glorious before God hath done, it shall come to be perfect then; in the mean time, it is but by degrees; but the work of regeneration puts a man to go to Christ, and believe in Christ; *You that follow me in Regeneration, &c.* saith our Saviour, *Matth. 19. 28.* When a man is regenerate, regeneration puts a frame into a mans heart to be like unto Christ, and to follow his steps, and his example, that as he hath done, so he may do more and more: this is the work of regeneration, *That the Spirit of God works in Gods people, conforming them to the Image of Christ*: Yea, Regeneration doth more than repair a man, more than reduce a man to that estate wherein he was in Adam's loins before the Fall; it is the ingrafting of a man into Christ, and the estating a man into the Merits and Priviledges of the Lord

Lord Jesus Christ, it is a greater matter, then the bare restoring of a man to that which he lost, it is the restoring of a man to a better estate; this differences it from Sanctification. Thus we see what Regeneration is.

Now the *Second Thing* is, *Why it is so called?* Why this same blessed work of the renewing of the whole man after the Image of God in Christ Jesus is called Regeneration. There be Two Reasons of it. Why called Regeneration.

First, *To shew us how marvellously we are corrupt by Nature:* Until the Spirit of God take us in hand, a man is quite rotten, there is no soundness left, there is nothing in him will serve, it is not a little melting will serve the turn, it is not a little plaistering, or patching, or piecing will do the deed: though there be a thousand changes in a man, yet if a man be not another man, if he be not a new creature, it is to no effect, it will never bring a man into the kingdom of God; what saith Christ, *Joh. 3. 3. Verily, verily, I say unto thee, Except a man be born again, he cannot enter into the kingdom of God:* As who should say, Verily, verily, I say unto thee, a man is all to shatters, all to pieces, all rotten, and unlesse he be born again, and made a new creature, it is impossible he should enter into the kingdom of God; though a man be never so much altered, he is not in the estate of Grace till he be a new man, till the Lord hath given him a new frame, and a new inclination: except a man be born again, he cannot see the kingdom of God, he cannot see the kingdom of Grace: that is the first dowry of the kingdom of Grace, to give a man a new Being that he never had before: a natural man is just like an old rotten house, that hath not one piece that will serve the turn; but a man that will make it an habitable house, must take it all down to the ground, and build it up from the ground: so it is here, there is not one piece will serve the turn; though ye see admirable things in men, though they seem excellent in the eyes of men, yet they will not serve the turn, they are rotten and stark naught; there is an absence of all Good, Rom. 7. 18. Nay besides, there is an universal indisposition in a man, like to a thing that is all rotten and marred, and can never be made up again, except it be made spick and span new; and so it is with a man, he is altogether corrupt, as the Prophet speaks, *Isa. 1. from the sole of the foot, to the crown of the head, nothing but bruises and purrified soars;* take a man that is never so civil, and of fair carriage, so long as he is not a new creature, this is nothing for the entering into the kingdom of God, and being amiable in his sight: Nay, *Gen. 6. 5. the Text saith, The thoughts of the heart of man are only evil continually;* there is nothing sound in a man, though he daily think of Grace, and think of God, his thoughts cannot be said to be good, for the mind whereby he thinks of these things is rotten, and unsavory; though he speaks of never so good things, the same things the Saints of God speak of; though he doth the same actions the people of God do; though he hears the same Word, and receives the same Sacraments, he cannot do them aright, they are abominations in Gods sight, therefore when God regenerates a man, he must make him another man then he was before. This speaks natures corruption. To shew the great Corruption of Nature.

Secondly, *Because the things of Regeneration are admirably set out by way of this similitude:* Natural Generation is generally, sweetly answered in this VVork of Regeneration. The work well expressed by the Name

First, *As a man cannot come into the World without Parents,* but he must have a Father to beget him, so it is in this new Birth: as in the other there was an earthly Father, so here is an heavenly Father, as the Author to the Hebrews speaks, *Heb. 12. 9. How much rather shall we be sub-jected to the Father of Spirits?* There are two Fathers, an earthly Father, the Father of the natural and corrupt man, and God the Father of our Spirits, Father, both in Natural and Spiritual Generation.

Spirits, that is, the Father of our spiritual Nature, as many excellent Divines do expound it : though it may be expounded the *Father of our Souls* ; yet this is more likely, because here is an opposition between the Father of the Flesh, and the Father of the Spirits : God himself is the Father of this new work.

A Mother in both,

Secondly, *Here is a Mother too* ; That *Jerusalem* which is from above, is the Mother of them all ; they are all *Zions Children*, here is the Womb that these new creatures lye in, Christs Spouse ; the Lambs wife is their Mother ; though the world hate them and her too, yet they love her ; nay, though the woman be thrown out into the wilderness, yet their hearts run after her ; the Regenerate only are the true born, this is their Mother.

First, Conception, and then Birth.

Thirdly, As it is in the Natural Birth, *There is a Shaping in the Womb, before there is a coming into life* : so it is here, as the Apostle saith, there is a conceiving of a man in the womb, before he is, *Gal. 4. 19. My little Children, of whom I travel in Birth, till Christ be formed in you* ; There is the Conception ; 'tis true, wicked men have many Conceptions, but they do not bring forth, Christ is not formed in them ; they may have many stirrings that way, but they perish in the Birth ; but *Zion travels and brings forth Children*, *1la. 66. 8.*

Pain accompanies both Births.

Fourthly, *Again*, As it is in the Natural Birth, *None is brought forth, without the pains of travel* ; So there be pains in this new Birth, legal terrors which the Reprobate are killed with and die under, but the godly come forth from under them safe and bettered.

Both come to a Being they had not.

Fifthly, *Again*, As it is in the first Birth, the Child that is born and comes into the world, he comes from no Being to a Being, from no Existency to an Existency ; so it is here in this new Birth, those which were no people, are now made the people of God ; those that had no being in Christ, now have a being in him ; they are come into a new world, into a new heaven and a new earth ; others live in this world, but they live in a new world.

New Kindred follows both,

Sixthly, *Again*, As it is in the first Birth, *A man comes to have Children*, to have Brothers and Sisters ; so in this Birth, *a man comes to have new Kindred*, all the Godly in the world are of his Consanguinity ; though they be counted the *Puritans* of the Parish, yet they are of his blood, and Christ himself is their Brother, and *Abraham* is their Father (under God) and *Sarah* is their Mother ; there is a new Kindred. Indeed here is the difference, that the Children of the first Birth they are visible, and their lives and courses are visible, and their alliance and kindred is visible, and all that they are and do is visible ; but the Children of the second Birth are not visible : indeed their persons are visible as well as others, but their life is an invisible thing, their excellency, their glory, this new creature in them, this is invisible, it is like that River in Spain, which runs fourteen miles under ground ; whence they have a Proverb, That the Bridge over the River is fourteen miles long : So there is a River in *Surry* that is just the like, it runs under the ground invisible, they cannot see it ; so these new creatures they cannot be seen, their lives run under ground, their lives are hidden with God, indeed their persons, and outward actions and courses may be seen ; nay, wicked men may do those very outward actions which they do ; they may Pray together with them, and come to Church together with them, but this new workmanship they cannot see, that runs along under ground, the world seeth it not, neither can they know it, because they know not Christ the Author of it : Thus we see the second thing, namely, *Why it is so called.*

Now

Now the *Third Thing* is, *Wherein this blessed Work doth consist*: and it consists in Two Things, *Joh. 1. 12.* The Evangelist saith, *To as many as received him, he gave power to become the Sons of God.* Here be Two Things, and both these Regeneration consists of:

First, A Passive receiving of Christ, *Whosoever receives him.*

Secondly, An Active Title to God, as to a Father, *They have power to become the Sons of God.*

First, A Passive receiving of Christ; To as many as received him: for he came to his own and they received him not; his own, even his own Elect, would not receive him, till he made them receive him; but as many as received him, as many as were made passively to receive him, did receive him also actively: so that this word implies the Passive receiving of Christ; for there is none can receive any thing, except it be given him from above, *Joh 3. 27.* That is, except there be first a passive reception of it: It is a strange phrase, *No man can receive Christ, till Christ is first received of him*; he can never take Christ, till Christ come into him, till Christ ingraft himself into him, and him into Christ; this is an act of God, it is a passive receiving of Christ: the reason is, because all the Graces, and all the Activity of Gods people flows from this, their Faith, and all; for Faith is an act, which receives from the passive receiving of Christ, as *Paul* speaks to the *Colossians*, *As you have received Christ, so walk in him*; Faith receives Christ, that is an active receiving of Christ, but there was a passive receiving of Christ first; for a man is in Christ first in a passive manner, before he is in him in an active manner, Christ hath taken him already, before he can take Christ actually: This is the first Thing wherein this work of Regeneration consists, *The Passive receiving of Christ.*

Secondly, It consists in having an active power and title to become a Son of God; together with Jesus Christ; These are the Two Things wherein Regeneration consists. I know many Divines branch it otherwise, and make Regeneration to consist otherwise:

First, Of Mortification.

Secondly, Of Vivification.

First, Of Mortification: Whereby the Spirit kills the Lusts of the Flesh more, as *Rom. 8. 13.* *If ye live after the Flesh ye shall die, but if ye through the Spirit mortifie the deeds of the Flesh, ye shall live*: Mark; here is Mortification, and it is done by the Spirit; if you through the spirit mortifie the deeds of the body.

Secondly, There is Vivification; that is, when a man doth not only die unto sin, but rise up again to a new life, *Rom. 6. 11.* *Likewise reckon ye your selves to be dead unto sin, but alive unto God, through Jesus Christ our Lord.* This is the other work of Vivification, when a man is made alive unto God, and is made able by the spirit of God to be alive unto God, and to wind himself out of death into life, by the spirit of the holy One. These be the Two Parts whereof many Divines make Regeneration to consist of; but though they beat at the same thing, yet I rather make them the Effects and Consequents of Regeneration, as flowing from Regeneration; this passive work goeth before, a man never goeth on in mortifying the works of the Flesh, and never raiseth himself up to this heavenly life till he be Regenerated; so that regeneration is the first ingrafting of a man into Christ, whereby he is alive, that he may do all these things; it is a power put into him whereby he may believe and repent, so that Believing, and Repentance, and Mortification, and Vivification are acts of the new creature; a man must therefore be a new creature first, now this is by Regeneration, so that Regeneration consists only of these Two Things:

First,

First, *Of a passive receiving of Christ the Son of God.* Secondly, *In having a title to be the Son of God*; and Regeneration doth not only bring a *relative change*, but a *real change* to a man: If you would know the meaning of the phrase, *A relative change* is this, when there is a change in a man, from that he was before; but the change doth not lye in a man, as the change of Justification: before he was not Justified, now he is Justified, the man is changed; but he is not changed in himself, but it stands only in Gods imputation; he is not just in himself, but by imputation just. Now the *real change* is, When God doth purifie and make up the defects in a man more and more, that is a *real change*; so that I say, Regeneration is not only a *relative change*, whereby God accounts a man as a child; but it breeds a *real change* in a man, it gives a man a spiritual Being; for the Spirit of God when it comes to work this work, is a fruitful principle of all good in that man more and more: Therefore the Apostle saith, *The fruits of the Spirit, are joy, peace, long-suffering, &c.* Gal. 5. 22. 'Tis true, the Spirit doth not bring forth these Graces till after a man is regenerate, but by working that Regeneration, which makes the soul to bring forth these fruits, and making the heart an honest heart, and so a good ground to bring forth these seeds; the Spirit is a fruitful principle of all good in that man. Thus you see the Third Thing, *viz. Wherein Regeneration consists.*

Reasons why
the Spirit work-
eth Regenera-
tion.

It is the good
pleasure of God

Now the *Fourth Thing* is the Reasons of this Point, *Why the Spirit of God doth work this work of Regeneration.*

The *First Reason* is, *Because it is meerly according to the Will of God*: Man hath no power at all, man hath no activity, it is meerly at the pleasure of God, whether he will do it or no; *1am. 1. 18.* *Of his own Will begat he us*; he only had an hand in it, he only did it, and it was meerly at his good Will and Pleasure, he might have chosen whether he would have done it or no; it is no fruit of our liberty, it is no brood of our breeding, it is meerly the free act of God in a man, *Joh. 6. 44.* *No man cometh to me except the Father draweth him*; There Christ sheweth it, this bringing of a man to be in Christ, it cannot be from any man, *except the Father draw him*; except he send forth his heavenly Spirit, he can never come to Christ; all our sufficiency is from God, we cannot so much as think a good thought, we cannot renew our thoughts, we cannot renew our inclinations, or our wills, or our affections; we can do nothing of our selves, it is only his work; therefore seeing it is such a special work, it must be, only the Spirit of God that must work it; it is a glorious work, a supernatural work; this new Birth, is such a Birth as comes from above, *Psal. 110. 3.* *Thy people shall be willing in the day of thy power, &c.* saith the text, that is, all that are born of God, they are brought forth in the day of Gods power, in the day wherein God is pleased to put forth his power in them; therefore they are called the *seed of Christ*, *Isa. 53. 10.* They are *his seed*, but unless he begets them by his Spirit, they can never be so; Therefore if we consider the greatness of the work, it sheweth plainly, it must needs be the effect of the Will of God; and his good Pleasure towards man, and therefore must be wrought by the Spirit.

No other agent
can do it.

Secondly, Another Reason is, *Because it is not a work of this world*: It is a work of another world, it is none of the creatures of this life, it is beyond the sphere of the activity of any natural agent, they cannot reach it, *Joh. 1. 13.* *Which were born not of the Will of the flesh, nor of blood, &c.* It is not of mans Will, he cannot so much as Will it, or Desire it effectually, he cannot wish it truly, nay, his heart had rather have the world; nay, saith he, It is not of the Will of the Flesh, that is, a man may go and beget

beget another Child in the world, because it is of the Will of the Flesh, it is in the power of the Will of the Flesh, Gods power going along with him, but this is not so, whatsoever a man be, though he hath never so many excellent parts, it is not in the Will of the Flesh to do it: Then again, it is not of Bloud, it is no terrene or earthly thing, this new creature is otherwise made, than any new creature in the world besides, therefore he concludes, it is only born of God, it is God only that is the great Author of this great work, it descends down meely from above.

Thirdly, Because it is so far from being wrought by any power in man, or any counsel in man, or any endeavours in man, it is so far from that, as *that a man is totally against it*; A man is an enemy unto it, a man hath reluctancy and repugnancy against it, he would not be regenerate; when a man doth think he desires heaven, and to be regenerated of God, he doth apprehend Regeneration in a wrong way, and heaven in a wrong way, so as he apprehends it, he doth Will it; he thinks of heaven as of a fine place, and a place full of pleasure, and therefore desires it; but that he should always be with God, that he should always be praying and thinking of God, and minding of God, and have his heart weaned from all other things, and set it on God, this is heaven, but he hates these things, and so hates heaven, so he Wills that which he apprehends to be Regeneration; but Regeneration, is when a man hath a new heart, and when he is a new man: he was wordly before, but he is now brought to be spiritual, he was proud before, but he is now come to be humble, but the heart cannot abide this, therefore let the Lord sling in abundance of throws into a natural mans heart, to begin some preparatory work this way, to make a man begin to look out towards heaven, he slings all away, he is weary of them quickly; as a man at a Sermon, perhaps may have throws concerning the new Birth, but the corruption of his heart will throw all way, he cannot endure them, they are contrary to the corruption of a mans nature; nay, when God comes to work upon his own people, what a deal of pleading is there with the world, the flesh, and the Divil, that they may not be cast out: Therefore when Peter saw that through the grace and power of God, this work was wrought in those he wrote unto, 1 Pet. 1. 3. Mark how he speaks; *Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead*: He lifts up his hands to heaven, and blesteth God that ever this work was wrought; he saw so much adoe, and such a stir, and such a deal of opposition; this is a plain sign that it is not of man, it is not of him that willet, nor of him that runneth, but of God which sheweth mercy, Rom. 9. 16. Neither can man Will, neither can he run, neither go, nor stir towards it; nay, though God make him go, how apt is he to laggar in the way, and draw back again? So you see the Fourth Thing, *Why it must needs be the Spirits Work*.

The Fifth Thing is, How the Spirit of God works this Work. It is after an unspeakable manner: Who can declare the noble acts of the Lord? The works of God in Nature are marvellous. David himself, when he looked upon his natural Birth, the Conception of him in the Womb of his Mother, he wondered at it, Psal. 139. 14. That was a wonderful work, how much more is this unspeakable, and unutterable? As it is said of our Saviour Christ, Who can declare his generations? So may I say in a lower sense, of this Work, Who can declare this Regeneration of his people? But yet thus far the Scripture doth authorize, and warrant us to go.

First,

Man is totally
against it of
himself.

How the Spirit
worketh Rege-
neration.

By the Word of Life.

First, *That he doth it by the word of Life*; By the Gospel of Salvation, by the Preaching of it, or otherwise according as he pleaseth, that is the immortal seed, 1 Pet. 1. 23. *Being born again, not of corruptible seed, but of incorruptible, by the word of God, &c.* And as Paul saith to the Corinthians, *Though you have ten thousand instructors, yet you have not many Fathers, for in Christ Jesus I have begotten you through the Gospel*, 1 Cor. 4. 15. As who should say, You are begotten and born again, and you are born again by the Word, and I was an instrument under God of your new Birth, by the Word which I have Preached among you; and therefore, 1 Tim. 1. 2. he calls Timothy, *His own Son*; So Tit. 1. 4. he calls him, *His Son in the Faith*: that is, he was an instrumental Father under God, by the Doctrine of Faith, to bring him to be a Child of God: So that I say it is done by the Word, *Of his own Will hath he begotten us by the Word of truth*, Jam. 1. 18. The Spirit of the Lord sanctifies the Word when he is pleased to convert a man, the Word shall shew him what a miserable creature he is by nature; it sheweth him that flesh and blood cannot enter into the kingdom of God; it sheweth him that he is utterly forlorn in himself, and past all recovery; and shews him where life is to be had: namely, in Jesus Christ, discovering his worth, and excellency, and necessity, and that all Grace and good is in him, and shews him the freedom of this gracious offer: Thus the Spirit of God, when he propounds the Word to the soul, holds it before the eyes and conscience, and sanctifies it, and puts a power into it, to enter deep into the soul, that it may Conceive in the soul.

By a secret and supernatural power.

Secondly, *The Lord doth it by an unspeakable working*: There is a Divine work which the Lord worketh; The Spirit comes into the soul after the manner of water; as Christ saith, *Job. 3. Except a man be born again of water and the holy Ghost, &c.* that is, unless he be born of the Spirit, which worketh in the spirit of a man, as water doth in working upon a soul thing. Now what this working is we cannot tell; but we can tell you the effects of it: whereas the soul was rotten and naught before, and impotent to all good; now it begins to have a better disposition and a new power: And whereas it did favour of the things of this life before, now it favours of the things that are above: but this is a secret kind of working in the soul, therefore it is called the washing, and the laver of it: And the Apostle speaking of the Corinthians, what miserable creatures they were before Regeneration, he nameth Drunkards, Idolaters, Adulterers, &c. and all manner of filthy persons, *Such were some of you* (saith he) *before your Regeneration, but now you are washed, and justified, and sanctified in the Name of Christ*, 1 Cor. 6. 11. That same washing there, he means by that you are Regenerated; so that Regeneration, it is a supernatural, an unspeakable kind of washing of the soul by the holy Ghost, whereby the soul hath its Corruption washed from it in part, and made clean in part, and way made for all the Graces of Gods Spirit to come in now, and all the fruits of the Spirit to be brought forth: Thus the Spirit of God works this work, he works it in an ineffable manner by the word of Life, and by a secret kind of washing.

Use. 1.
Of Confutation
of Pelagians, &c.

Come now to the Application of this Point: And first of all, If the Spirit of God be the Regenerater of Gods people, then we may here see the error of the Papists, Pelagians, and others; That set up the Will of man, and put any activity in the Reason, and Judgement, and Wisdom, and Election of man; This Doctrine of theirs is unsound, and contrary to the working of Gods holy Spirit: If it be such a work as God sends his own Spirit to do it; What man can do it? It is called Regeneration, and this shews

shews it is not of man: who is able to beget himself, and shape himself in the womb, and dispose of his own body in the belly? Nay more, Can any man beget himself again? The very name of *Again*, shews that it is a work only of God, none but he can do it; and we see it plainly, it is wrought no where, but where God himself doth it, and they that have it are able to speak it, that they did not chuse God, but God chose them; *I was found of them that sought me not*; all the souls of his people will subscribe, *That it was not in them that willed, or in them that ran, but in God that shewed mercy*: It is God only that is the Author of this thing, and none but he.

Secondly, Again, This should teach us to consider that we have always need of the Spirit of God: If the Spirit of God hath begotten us again, then we have always need of him; it is not in this as in the first Birth; when the Child is born, though the Father be gone, the Child may subsist; but it is not so here: but the Spirit of God as he begets a man, so he is fain alwayes to stand by him and bear him up, and give him supplies of Grace from day to day: As it is with the Air, the Sun doth not only enlighten it, but it doth every moment give light to it: for suppose the Sun should shine four or five hours in the day, yet if the Sun should with-hold its light, the Air would be dark presently; it is not as it is with Fire, let a man heat the water, though he take away the Fire, the water will keep its heat a while after; but do but with-hold the light of the Sun, and all is gone in the same moment; so it is with this new Creature and the Spirit of God, he doth dwell in the soul, as the Sun in the Air; his presence warms the soul, and quickens the soul, and inables a man to good, and gives a principle of life, and enables to all actions that are good; therefore how should all Gods people carry themselves towards this Spirit? They should have a care that they quench him not, nor go against him in any particular.

The *Third Use* is for all Gods people, in whom God hath wrought this blessed work; the Spirit of God hath regenerated and begotten them again. I say to all such persons, *Let them endear this Spirit of God, let them not grieve, or offend, or displease him*, seeing he is such a gracious worker in them: *Ephes. 1. 13.* The Apostle makes this very Inference, *in whom after ye believed ye were sealed by the holy Spirit of Promise*: that is, whereby you were Regenerated; Regeneration is the first seal of the Spirit, whereby he seals Gods good will to a man. Now, hath the Spirit of God sealed you? Then do not grieve him, nor cause him to take any indignation against you; for though he will never depart from them, whom he hath made new Creatures, yet notwithstanding he may hide his face for a time if we displease him. Yea, Consider, Will any natural Child willingly displease his loving Father? The Spirit of God is our Father, therefore we should have respect to him.

Again, *This should be a Motive to Gods people, to be willing to do any thing for God*; because he hath made them, as David saith, *Psal. 100. 3.* This very Consideration, That God hath made us, and re-made us, he hath done that for us that all our own wits could never have done, that the whole world hath not the like (the Lord generally lets the whole World sink in ruine and damnation) should be a Motive to you, to be willing to serve him gladly, and to call upon his Name, to be ready prest to execute any of his Commands, to enter into his presence upon all occasions, seeing it is he that hath made us, and not we our selves.

To them that are *Unregenerated*: Here we see where to have Regeneration; it is only in God, and in the Spirit of God, to renew a man, and

H h

Information.
Of our continual need of the Spirit.

Exhortation
1. Not to grieve the Spirit.

2. To do any thing for God.

3. To the Unregenerate to pray for the make Spirit.

make a man up again : As *David* prayed when he had the Spirit, *Lord, take not thy holy Spirit from me*, Psal. 51. 11. So when a man hath not the Spirit of God, he should pray to God, *Lord, Give thy holy Spirit to me, and send down thy holy Spirit into my heart, that may work this work in me*. But it may be many of you will think that you expect this, and desire it, and wish it, and use some means. I Answer, Then shew it by thy coming unto God for it, from day to day; will any man say, That *Noah* did expect that God should deliver him from the Deluge, if he had not took that course which God appointed? If he had not built an Ark, certainly we may justly say, That he did not look that God would deliver him. Therefore it is said of *Noah*, That as he did expect that God should keep him; so being warned of God, he built an Ark, &c. Heb. 11. 7. So when a man shall say, That he looks that God should deliver him from his natural estate and condition, that God should renew him by his Grace and goodness, yet if a man will not prepare an Ark: if when a man is Commanded and directed by God what to do, yet he will not come to God, to do that which should be done for him, these men do but deceive their own souls, and treasure up indignation against themselves. I remember the story of *Moses*, Exod. 14. when the Children of Israel were in *Pi-hahirosh*, and the Egyptians were behind them, and the Mountains were on the side that they could not pass, and the Sea was before them, and there was notable crying out, Oh ! that God would deliver them, now they were dead men, the Egyptians were come out to destroy them, the Mountains were on the side, and the Sea before them : Now mark what an Answer God gives to their cry; cause the people to go forward, you keep a crying to me, I pray go forward, you are not yet at the red sea, but go to the red sea, and when you are there, then cry to me; you are idling, and lazing, and mistrusting me; though the red Sea be before them, yet cause them to come thither, and when they are there, then cry for help to me: So thou sayest thou desirest that God would Regenerate thee, and quicken thee, and turn thy heart, and vouchsafe thee his holy Spirit: do you so? I say it is very well, the thing is very good, but if the desire be sincere, you will take that course God bids you: art thou come to the utmost difficulty? Are not many things to be done which thou refusest to do? Must thou not seek God more, and more carefully? Go forward, go forward, if thou meanest to have help and aid from God, otherwise it is in vain: if thou wouldst go on in the ways of God, and do what God Commands thee, thou shouldst be quickened and renewed.

Of Examination,
whether regenerate, or
no.
First Signes,
When doing
good is natural.

Fourthly, Another Use is for Examination: *To examine our selves whether the Word of God hath wrought this for us, yea or no*. And the first sign is this, If thou beest born again, if thou hast this new Nature, then it is natural to thee to do good duties, to follow good courses, and to yield obedience to the commandments of God; it is not enough for a man to do good duties: a natural man, an unregenerate man may do them, but whether is it natural to thee? A proud man may do the actions of humility, a proud man may pull off his Hat, and give the time of the day, and speak meanly of himself; a proud man may suffer another to do him wrong, and put up base language, he may do these things, but the man is a proud man still, he hath no humble nature; but the question is, whether it be thy nature to do this? May be thou dost these things for fear, or some by-respects: A worldly man may speak of heavenly things, but is thy nature heavenly? A man may think of God, but is thy nature godly? Here is the thing, If a man be regenerate, there is Grace got into a mans Nature, Jer. 31. 33. When God Regenerates his people, he saith, *He will*

will write his laws in their inward parts; he doth not only say they shall do these duties, but their very hearts shall carry them, their very hearts shall go to a Sermon, their very souls shall go about the duties of God; as it is with the fire, water may heat, but not by nature; but it is the nature of fire to heat: So if a man be Regenerate, it is natural to him to do good duties, *Rom. 2. 14. A man by nature may do the things commanded in the Law*: but here is the question, Whether he doth them with this new nature, this heavenly nature? The old creature may hear, and pray, and be sober, and moral, for by nature the Heathen did the things contained in the Law: But if a man be Regenerated, as he doth the things contained in the Law and Gospel, so he doth them with a new nature; as *Deut. 5. 29.* when the Children of Israel had spoken admirable speeches, *All that the Lord saith to us we will do*; they made goodly professions: now mark what God saith, *Oh that there were an heart in this people to keep my commandments!* As who should say, These are very good words, and I know that you think what you speak; but Oh that this were written in your hearts, that this were natural to you; this will not hold, your hearts are not carried this way.

Secondly, If the Spirit of God hath Regenerated a man, then *the heart* The heart's a good soil for Grace. begins to be a good soyl for Grace, and the heart begins to be futable, so that the heart is fit for Grace; A natural heart is not a proper soyl for Grace: As if a man should bring a Plant from *Spain*, and set it here in *England*, it cannot thrive, unlesse a man meet with a soyl that is fit for it: So Grace, if it come into the heart, and the heart is not a soyl for it, it can never thrive there, unlesse the heart be Regenerated, and unlesse there be a new nature: There may be admirable things in a natural man, excellent good purposes, and resolutions; God may come to him, as a Passenger that lodgeth for a night, but he is gone the next morning; he may come as a sojourner, to endure for a while, but here is no dwelling for him, these resolutions, and purposes, and desires cannot last long, that heart will squander them away; it is like the putting of a new piece into an old garment, *Matth. 9. 16.* When a man puts a new piece into an old garment, a fine new purpose into an old heart, a new good desire into an old mind, the rent will be worse, for that man will return back again, and will have his lusts, and will be worse then he was before, for the heart is not able to hold these: 'tis true, in the best hearts of Gods people, is a great deal of unnatural soyl for Grace; but there is some of this good new soyl, that Grace now can hold, and shall hold, so that the gates of Hell shall not prevail; it is not for any goodnesse of the heart, but for the goodnesse of Grace in the heart: there may be transient acts of goodnesse in a wicked man, as Prayer, and such-like transient acts; but when the transient act is done, there is a conclusion: but nature is permanent and an enduring thing, it is not only to come to Prayer, and then be dead; to come to a Sermon, and then be dead; but it is a permanent thing, a man is godly between Prayer and Prayer, and religious between Sermon and Sermon, and in all his wayes he sets himself to be good, and well disposed all his dayes. God complains against those that give him transient acts of goodnesse, *Oh Ephraim! What shall I do to thee, that art as a morning cloud, &c.*

Thirdly, If the Spirit of God hath made a man a new nature, then He cannot live he cannot live in sin, As the Apostle saith, *1 Joh. 3. 9. He that is born of God, sinneth not, &c.* he is born of God, and it is against his nature to go on in sin; a man cannot go against his nature: 'tis true, a man for a little time may go against his nature, as *Moses*, though his nature was mild and

meek, yet he was transported very much, Hear ye rebels, and shall I bring water out of this rock? He was carried away in his passion, but he could not hold on in that strain, for it was against his nature; so if a man be overcome with any other sin, yet when a man is renewed, as a Spring clears it self of the mud, so this new nature is so opposite and contrary to sin, that he cannot go on in sin.

It is pleasant to do the will of God.

Fourthly, If the Spirit of God hath wrought this work in thee, *Then it is pleasant to thee to do the will of God*; Look what a man is naturally inclined to, it is marvellous pleasant to him to follow it: As for example, If a mans nature be gluttonous, how pleasing is it for him to satisfy his Appetite? And if a mans nature be given to Intemperance, how pleasing is Excess unto him? And if a mans nature be proud, how pleasing is it to be flattered, and spoken fair, to be revered and respected at every word? A man loves these things a-life, because they suit with his nature: So if a man have a new nature, and partakes of the divine nature, how pleasing will Prayer be? And how pleasing will the Word be? how pleasing will Counsels and Exhortations be? how pleasing to be corrected and re-proved for sin? *How sweet are thy words unto my mouth*, saith the Prophet David, Psal. 119. 103. As our Saviour saith, *Joh. 4. 34. It is my meat and drink to do his Will that sent me*: So I have longed for thy Commandments (saith David) I have loved to know wherein I might glorify thee, and be serviceable to thee: Now when it is irksome for a man to obey, he cannot abide strictness and preciseness, and he counts it a disgrace to him to deny himself in such a thing, and he goeth to duty like a Bear to the Stake, and he hath no forwardness, it is a sign he hath no new nature.

Grace gets the upper hand.

Fifthly, If a man be born again, Grace will get the upper hand: when a man meets with lusts, and concupiscence of Soul, though they may exceedingly bear a man down for a time, and transport a man beyond himself, yet in the end Grace will have the victory and prevail, *1 Joh. 5. 4. He that is born of God, overcomes the world*, all temptations of the world, all pul-backs and draw-backs, he that is born of God, he will have the mastery; so *1 Joh. 5. 18. the Apostle saith, The wicked one cannot touch a man that is born of God*, that is, with a deadly touch, as he toucheth wicked men; he toucheth wicked men so, as he infects them, and poysons them, and carries them away.

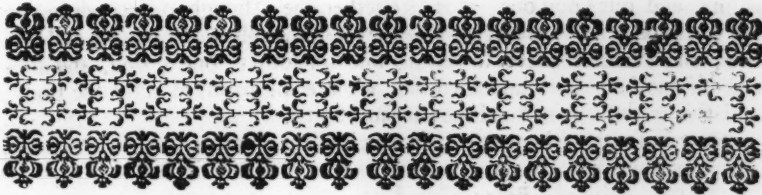
He loves the people of God.

Sixthly, He that is born of God, *he is one that loves the Children of God*: If there be any Saint in the parish, any Child of God, there is his affection and bowels most; I speak of spiritual affections, for otherwise Grace doth not take away nature, but set it up, having refined it. But I speak of spiritual love, if a man be born of God himself, he loves all others that are born of God, *1 Joh. 5. 1. Whosoever believeth that Jesus is the Christ, is born of God; and he that loveth him that begat, loveth him also that is begotten*. If a man loves God that begets, he must needs love them that are begotten of God.

He loves Spiritually to profit others.

Lastly, If a man be born again, *then a man labours to do good, and to spread the Knowledge of Jesus Christ, to the glory of God*: He loves to be communicating that he hath; he that hath this Spirit, loves to be breaching upon others, and would fain scatter his sweet things up and down where he goeth, and would fain leave a sweet savour of himself where-soever he comes; this is the nature of him that is born again and regenerate, to beget others: That man is unworthy to be born, by whom another is not born, as we say; when a man is born again, he labours to beget others to God, to be generative, and fruitful, and abundant in doing good up and down, he labours to beget his Children, and Family, to God,

God ; and to draw his neighbours and acquaintance unto God : he would fain have people know Christ, and obey him, and submit unto him. Thus you see the signs whereby we may know, *Whether we be born again, or no ?*



CHRISTIANS

Ingrafting into

CHRIST.

1 Cor. 12. 13.

For by one Spirit are we all Baptized into one Body, whether we be Jews or Grecians, whether we be Bond, or Free, and have been all made to drink into one Spirit.



WE have spoken of Regeneration, which is a work of the Spirit, and the first implanting of a man into Christ : Now we come to speak of a new work of the Spirit, The implanting of a man into the Church, the Body of Christ, when the Spirit makes a man to be a Member of the Mystical Body of Jesus Christ, and this is done all under one ; for being once ingrafted in Christ, we come to be fellow-Members with all those that are Christs, and this we have here in the

Text, *By one Spirit we are all Baptized into one Body, &c.* The Apostles meaning is this, All we that are the people of God, we are all one Body ; and the efficient cause of this, is the Spirit of God, it is by the Spirit that

we

we are made thus, and the instrumental cause, though it be not here expressed, yet it is implied, and that is Faith; and the means of confirming this Faith are the Two Sacraments: First, The Sacrament of Baptisme, *we are baptized into the same Body.* Secondly, The Sacrament of the Lords Supper, intimated in one part of it, namely, *the Cup*, which is put for the whole, and are made all to drink of the same Cup, *we are all of one and the self same Body*; as many as are in Christ, are endued with the same Spirit; not one endued with one Spirit, and another endued with another Spirit, but *by one Spirit we are Baptized into one Body*; our Baptisme is one, and our Food one; it is altogether one, though our condition in the world be never so different, *bond, or free*, though our Countrey, and Nation, and Parish be never so various one to another, one of one, and another of another, Jews and Gentiles, we are all baptized into one Body, and this is done by one and the self-same Spirit.

Now to speak of the putting of a man into the Body of Christ: We will shew you these Five things.

First, *What this Body of Christ is.*

Secondly, *What this putting of a man into it is.*

Thirdly, *That this is done by the Spirit of God.*

Fourthly, *How the Spirit of God doth it*: How a man is made part of the Body of Christ.

Fifthly, *The Application of the Point.*

VWhat this
Body is.

For the First, *What is this Body of Christ*, which the Spirit of God doth ingraft his people into? In a word, *It is the invisible Church of God*: which is a peculiar company of men and women, out of all Nations under heaven predestinated to eternal life, gathered together by the Word, and made all one in Christ: This is *the Body of Jesus Christ*: so that here are Five Things that are to be opened.

The invisible
Church of
God.

First, *It is the Church of God*; as the Apostle saith, *Col. 1. 18. He is the Head of the Body, the Church*: So that the Church is the Body of Christ, that same peculiar company of men and women, as Saint Peter calls them, *You are a chosen generation, a peculiar people, a royal priesthood*, 1 Pet. 2. 9. The Author to the Hebrews calls them, *The Assembly of the first born*, Heb. 12. 23. And Christ himself calls them, *A little flock*, in regard of the multitude of other people that is in the world, and are not of this brother-hood: Now I call this *invisible*, for though their persons, and courses, and manner of life be seen and known, and they may be known who they are, yet all of them were never known, nor ever will be; there may be more then we can tell, and fewer then we think of; *The foundation of God is sure, having this seal, The Lord knoweth who are his*, 2 Tim. 2. 19. The Lord had seven thousand in Israel that had not bent their knees to Baal, when Eliab could see never a one: So that this is the First Thing, *it is the invisible Church of God.*

Gathered out
of all Nations.

Secondly, *It's such a company as is gathered out of all Nations under heaven*; As Saint John speaks, *Rev. 7. 9. After this, behold and see, I saw a great multitude of all Nations, and Countreyes, and Tongues, &c.* Though it be a little Flock in respect of the Reprobate; yet it is a great multitude considered in it self: *and they stood before the throne, and before the Lambe, with long white Robes, and with Palms in their hands*: This white Robe is the Righteousnesse of Christ Jesus imputed, which begets another Righteousnesse which is inherent in some measure; and the Palms in their hands, is the sign of Victory over Sin, Death, and Hell; and this is a great multitude: and it was out of all Cities, and Nations, and Kindreds of the world; and therefore our Saviour Christ, speaking of his own taking of this

this company home unto himself at the last day, see what he speaks, *Mat. 24. 31. He shall send his Angels with a great sound of a trumpet, and they shall gather his Elect from the four Winds, from the one end of the Earth to the other: The Lord gathers here one, and there another, as a man would gather a Poffie in a Garden, here a flower, and there a flower. This is Another Thing in the Body of Christ: it is a Company gathered out of all Nations, and People, and Places, at one time, or other.*

Thirdly, This same godly Company, are a Company of Predestina- Predestinated
ted men unto Eternal life. For there are none but the chosen of God that unto life.
are the true Body of Christ; this is a company only of Elect men, and women, and babes; therefore they are called Elect, *Rom. 8. 33.* They are such a company as are written in the Lamb's Book of life, *Rev. 21. 27.* Therefore all those that seem to be of God, and go a great way with the people of God, and yet turn back, as *Orpah* from *Naomi*, *Ruth 1.* They were never of this number, *1 Job. 2. 19. They were not of us, they went out from us; if they had been of us, they would have continued with us:* So that it is only the Elect of God that are of this Company, *that are the Members of this Body.*

Fourthly, It is such a godly Company as is gathered by the Word of God: Begotten again by the Word.
The Word of God gathers them together; they, as well as other people by nature, are of another Body, of another Corporation, as vile, and as wretched, and as miserable in themselves, if left to themselves; but God found them when he passed by them, and said to them, *Live*; they were defiled as well as others in their blood, but the Lord turned their hearts by the Word, and doth beget them again thereby: This is that immortal seed whereby God doth beget them again unto eternal life.

Fifthly, They are such a company as are made one, knit and combined together in Christ; though themselves are never so many, and never so remote and distant from one another, may be they never saw one another, nor ever heard of one another, one lives in one Country, another in another; one in one parish, another in another, and have little bodily communion, and are not known one to another; may be some of this company are in heaven already, and some upon earth; yet they are all one in Christ, they all meet together in one heart and soul in Christ Jesus, they are all of one minde in him, as being all one body, as the Apostle speaks, *1 Cor. 12. 12. And they are all one seed, Gal. 3. 16. Now to Abraham and his seed were the Promises made. He saith not, To seeds, as if they were many; but, To thy seed, as of one, that is Christ: that is, which is Christ, and all that are Christs; they are one seed, the seed of the woman; indeed all men come forth of the womans loins, the wicked as well as the godly, only here is the difference, The one is the seed of God, the other of the Serpent: Now Christ, and all that are Christs, are one and the self-same seed; though they are different in Place, different in Countrey, different in estate and condition; some Jews, some Gentiles, some Bond, some Free, some Noble, some Mean; yet they are all one in Christ Jesus, as the Apostle saith, Gal. 3. 28. There is neither Jew nor Grecian, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus.* 'Tis true, you are different among your selves, one is a master, another a servant, one is a rich man, another a poor man, so there is a difference; but they are all one in Christ Jesus, they have all one and the self-same Faith, they have all one and the self-same Father, there is but one Lord, and one Spirit to quicken and unite them all: Thus we see what this Body of Christ is.

Now

VWhat putting
into this Body
is.

Now in the *Second place*, *What it is to be put into this Body*; to be implanted into it, to be knit into this Body: I Answer, in a few words it is this:

It is a part of a mans Ingrafting into Christ by Faith, whereby a man is ingrafted into the Body of Christ, having one common life with all the rest of the Members for mutual consent, and profit, and care, and help, and sympathy, or fellow-feeling.

A part of our
ingrafting into
Christ.

First, *It is a part of a mans ingrafting into Christ*; For the ingrafting of a man into Christ, and into the body of Christ, are not Two things, but God doth them by one and the self-same act, as you may see, *Rom. 12. 5. We being many are one body in Christ, and every one Members one of another*: that is, by being Members of Christ, and by being ingrafted into Christ, we come to have fellowship, and conjunction, and joyning one with another: it must needs be the same work, for the putting a man into Christ in whom are the other Members, that very act makes a man to have fellowship with Christ, together with all the other Members, as the Apostle speaks, *Rom. 11. 17. Though some of the branches be broken off, and thou being a wilde olive tree, wast grafted in for them, and made partaker of the root*: When a man is ingrafted into this Olive tree, he is ingrafted with the rest of Christs Members, and he doth partake together with the other Members of the same root, and of the same Gifts, and Graces, God doth both under one: Therefore though I handle this after the other, it is because I cannot handle them both at once. *Saint John saith, 1. Job. 1. 7. If we walk in the light, as he is in the light, we have fellowship one with another*; So that if a man be in Christ, he hath communion with the Body of Christ; if he hath fellowship with Christ, he hath fellowship with the Body of Christ; so that you see the Spirit doth both by one and the self-same act, as the Apostle saith, *Ephes. 2. 12. Ye were at that time without Christ, and aliens from the common-wealth of Israel*: It is all one thing to say that a man is out of Christ, and an Alien from the common-wealth of Israel, without that corporation, without that Body, he is no Member of that Body; therefore it follows on the other side, If a man be in Christ, and ingrafted into Christ, then he is of this society, he is of the common-wealth of the Israel of God: So that this is the First Thing, *It is a part of a mans ingrafting into Christ.*

VVrought by
Faith.

Secondly, *This likewise is done by Faith*: When a man is ingrafted into Christ, he is ingrafted into him by Faith: As the Apostle saith, *Rom. 11. 23. And they also, if they abide not in unbelief, shall be grafted in, for God is able to graft them*: As who should say, If ever they have Faith, they are ingrafted into Christ; it is Faith that ingrafts a man into Christ, and the same Faith that makes a man to be of the Body of Christ, that puts a man into the number of the Members of Christ; as *Paul saith, To Titus my Son in the common Faith, Tit. 1. 4.* that is, it is such a Faith as doth not only ingraft this man into Christ, but the very self-same Faith, another man having it, it doth ingraft him into the Body of Christ too: So that it is a common Faith, whereby one is ingrafted into the Body of Christ as well as another, as *Act. 2. 44.* They were all of one minde, and one heart, they all hung together as one body, they imparted their gifts, and things they had, even to their very Lands and Goods, one to another; here was a sweet communion: but then, what was the reason of this? What was the Instrument that wrought this? It was Faith; for the text saith, *they were believers*, or else they could not have done it: And therefore as we are said to come to Christ, so to the Body of Christ, as *Heb. 12. 22. But ye are come to Mount Zion, to the City*

City of the living God, the celestial Jerusalem, and to the company of innumerable Angels; and to the congregation of the first born, which are written in heaven. You are come, he speaks of a spiritual coming by Faith: So that this putting into the Body of Christ, is by Faith.

Then in the Third place, *It makes a man have a common life with all the rest of the Members of Jesus Christ: As you may see, Col. 3. 4. When Christ which is our life shall appear, ye also shall appear with him in glory.* Christ who is our life; We that are the people of God, Christ is our life, we have one and the self-same life, all one and the self-same minde in the wayes of God; As it is said, *Act. 4. 32. The multitude of them that believed were of one heart and one soul;* all the people of God in the whole world would quickly be acquainted if they were brought together; for they are all of one and the self-same disposition and mind; As our Saviour speaks to his Father, *Joh. 17. 21. That they all may be one, as thou art in me, and I in thee, so that all they may be one in us:* As the Three Persons in the blessed Trinity are three distinct Persons, and yet are all one; so in some sence, the Members of the Body of Christ, though they be of several callings and conditions in the world, yet they are all one, *that they may be all one as we are one,* vers. 21. They all live by the same rule, and walk by the same rule, they are all guided by the same Word, and swayed by the same Commandment, they all walk in one Way, they all Pray by one and the self-same Spirit, they have a life that is common: look as one lives, so lives another; look as one repents, so another repents; look as one believes, so another believes; and look as one apprehends of God, and comes before him with affection, and fear, and trembling, so doth another; though they never saw one another, yet they all meet in the same life, for they have the same root of life, the same cause of life.

Making us have common life with other Members.

In the Fourth place, *It makes a man to be of one consent with all the people of God every where; As you may see, Zeph. 3. 9. For then will I turn to the people a pure language, that they may all call upon the Name of the Lord, to serve him with one consent.* The Lord helps them all to Pray after one pure language, and gives them all one pure consent in the Service of God (though it is in different degrees indeed, one ariseth to an higher pitch than another) therefore the Apostle speaks, *1 Cor. 1. 10. Now I beseech you brethren, by the Name of the Lord Jesus Christ, that ye speak all the same things, that there be no divisions among you:* As who should say, All the Members of Christ are so, I beseech you endeavour to have this sign of being Members of Christ, be all joyned together in the same mind; it is true, that this union, and consent, and agreement, and oneness of heart and mind (as I may call it) is very imperfect, but in some it is more imperfect then it is in other; some have attained to a further degree, there is a great deal of unlikeness of affections, a great deal of unlikeness in Prayer, a great deal of unlikeness in Obedience, there is a great deal of jarrings now and then through weakness; but as the Apostle saith, *As far as we have attained, let us be thus minded,* Phil. 3. 15, 16. Let us walk by the same rule, and mind the same things; the Children of God throughout the whole world, they are of one mind, as far as they have attained, though in Faith, in Repentance, in new Obedience they differ gradually in their attainments, yet they all agree in this consent of judgment, That sin must be hated, that a man must live in no sin, that a man must yield Obedience to all Gods commandments, that a man must deny himself in all things, that in all things God must be glorified; they all agree that we are Members one of another, and that we must love one another, and forgive one another, as God for Christ's sake hath forgiven us; they all agree in this, They are

It makes of one consent with all the people of God.

all of one mind : and as one is mortified, so is the other ; and as one is meek and gentle, so is the other : It is true indeed, one hath attained further then another ; but whereunto they have attained, they are all alike minded : Now whereunto we have not attained, God will reveal it in his good time unto us, saith the Apostle : May be one seeth such a thing is a duty, which another doth not, yet all see that it is their duty to fear God, and obey him in all their wayes, and they all set themselves to hate and oppose all manner of known sins : *As far as they have attained, they are all of one minde.*

For mutual
care and help.

Fifthly, *All this is for mutual profit, and help, and care, and sympathy,* as you may see delivered by the Apostle, 1 Cor. 12. *That it must be for mutual profit,* see the seventh *ve. s.* The manifestation of the Spirit is given to every man to profit withal ; that is, when the Spirit of God doth manifest himself in one man one way, and in another man another way, he gives one man (may be) the gift of Teaching, to another man the gift of Knowledge ; some have excellent gifts in one kind, some in another (but all have the gifts of new Obedience.) Now look whatsoever gifts they are, whensoever the Spirit doth manifest it self to any Member of the Body of Christ, it is to be helpful and useful to others, so that the Members of Christ need one another : that you may see, *vers. 21, 22. The eye cannot say to the hand, I have no need of thee : nor the head to the foot, I have no need of thee, &c.* We cannot be without the poorest, and vilest, and contemptiblest Member in the Body ; nay, the very life of the Body may depend upon the vilest Members.

So again, *That they are to care for one another ;* That you may see in the 25. *verse ;* *Lest there should be any division in the Body, but that the Members should have the same care one for another.* You see how it is in the Body of a man, the head hath care of the feet, it guides the feet ; and the foot hath care of the head, to hold it up, and carry it up and down ; and the hand is useful for the relieving of any part, they have all the same care one of another, so it is in the Body of Christ. And for a *Sympathy,* see it in the 26. *verse, Wherefore if one Member suffer, all suffer with it ; and if one Member joyce, all joyce with it ;* all have a fellow-feeling of one anothers necessities and comforts. Therefore when the Spirit of God doth implant a man into the Body of Christ, it is all one with the implanting a man into Christ, he doth give him a common life, one minde and heart, he doth give them all natural help, and natural care one of another, for they have need one of another.

That this is
the Spirits
work.

In the Third place we must shew, *That the Spirit doth this, And why he doth it.*

First, *That it is the Spirit that unites and tyeth all these Members together ;* This makes them hang together ; therefore it is called, *the unity of the Spirit,* Eph. 4. 3. He exhorts the *Ephesians* that were the Members of Christ, *to keep the unity of the Spirit ;* because as the Members of Christ are united to Christ, so they are united mutually by the Spirit ; *Therefore take heed (saith the Apostle) to keep the unity of the Spirit, that you may be of one mind, and one heart :* Therefore the Apostle speaking of the Body of Christ, he compares it to a building ; A building consists of divers bricks, and stones, and timber, which being joyned together, make up an house : So the Members of Christ being joyned together, make up an house for God to dwell in : But who makes this ? The text saith, *the Spirit of God,* Eph. 2. 22. The Spirit of God makes up this blessed building, all the elect of God, all the faithful, all the heirs of Grace in the world, are as an house or body : though there be never so many parts in it, yet they

they make all but one body or house, so it is here; Now the Spirit unites these, and layes them artificially together, so that they may prop one another. *Ezek. 11. 19.* The Lord there speaking of his Elect, *I will give them (saith he) one heart, and make them of one mind; How will he do it? I will put a new Spirit within them; And so he makes them to be of one and the self same mind.*

Now the Reason, *Why the Spirit of God doth do this, is,*

First, *Because none else besides the Spirit is able to do it:* For by nature we are wofully and fearfully different from the Body of Christ, we are of another nature, of another kind, of another life; nay, we are contrary to it: all the Members of Christ, they are as young sucking children; but wicked men, and all men by nature are Lions, and Leopards, and Bears, and Tigers, as the Prophet speaks, *Isa. 11. 6, 7.* Now the Prophet there speaking how Christ means to effect it, is to unite these together, to make the Lion and the Lamb to have communion together, to make the Bear and the Kid to lye down together: Mark how he sheweth how Christ will do it, in the second verse of the same Chapter, the text saith, *The Spirit of the Lord shall rest upon him;* he speaks of Christ; that is, whereas this requires a great deal of power to do this, to make a man to be clean contrary to his nature; whenas a mans nature is carnal, and wicked, and earthly, to make him of the Body of Christ; therefore saith the text, *The Spirit of Might shall be upon him, &c.* There is a great deal of Might required to turn their dispositions: it is a mighty thing to change a man that is a drunkard, a proud person, a wicked wretch; to turn this man topsie-turvy, to make him mind other things, to make him clean another man; this requires infinite wisdom: Therefore the Spirit of Wisdom shall rest upon him to do it; and the Spirit of Knowledge, and the Spirit of the Fear of the Lord; that is, the Lord Jesus shall put in the Spirit of Fear into mens hearts, and this will turn them, this will alter mens minds, and conversations.

Reasons why the Spirit of God doth thus unite to the Body of Christ. None but the Spirit is able.

Secondly, *There is none so fit as the Spirit of God to do it:* For this Body of Christ, it is a company of Sons and Daughters that God hath up and down in the world, that are able to cry, Abba Father: now who is so fit to do this as the Spirit of the Son? As the Apostle saith, *That he might redeem them that were under the Law, that they might receive the Adoption of Sons, Gal. 4. 5.*

None but the Spirit is fit to do it.

Fourthly, *How the Spirit of God doth this; and that is Two ways,* as the Scripture reveals to us.

The One is, *By being one and the same Spirit in all the Members of Christ:* He comes into them, and dwells in them as one and the self-same Spirit, and so makes up this union: The same Spirit that was in Paul, was in Peter; and so all the rest of the Members of Christ one and the self-same Spirit is in them, *1 Cor. 3. 16.* *Know ye not that ye are the Temple of God, and that the Spirit dwelleth in you?* Therefore look what Spirit of Faith one man hath, another comes to have the same Spirit of Faith; as the Apostle speaks, *2 Cor. 4. 13.* *We having the same Spirit of Faith with them, as it is written, I believe, and therefore I speak; so we believe, and therefore we speak.*

How the Spirit doth Unite to Christ's Body. By being one and the same Spirit in all Members.

Secondly, *The Spirit doth this by uniting and tying a knot between these Members:* He doth unite them, and make them hang together in one; he makes them to be of one heart, and of one soul by knitting and combining of their hearts all together: Therefore this fellowship is called the fellowship of the Spirit, *Phil. 2. 1.* Though Paul were far off from Philippi, yet he could adjure the Philippians by the fellowship of the Spirit.

By tying a knot between all the Members.

But you will say, How can this be? Can the people of God have communion and fellowship one with another when they are so far asunder one from another, and may be never saw one another, may be never heard one of another? How can this be? I say, Very well: for the Spirit of God hath a long arm, and is able to make the people of God shake hands, though they be a thousand miles asunder; it is the Spirit that tyeth this knot, and unites them together: As Paul speaks, *Col. 2. 5. Though I be absent in the Flesh, yet I am present with you in the Spirit*; and methinks I am in your company and meetings; when you meet together, I see you in my mind methinks, and I joy in your order: The Spirit makes the communion between the people of God; and hence it is that they can love one another, because all the Members are tyed together by one knot; and they come to help one another, and do any thing one for another; even by the very love of the Spirit which they have one towards another, *Rom. 15. 30.* The Apostle had some need of the good Romans to help him: Now see how he doth intreat help from them: he desires them by the love of the Spirit, to pray heartily for him: he knew that the love of the Spirit would be a great motive to them: you know you and I are joyned together by the same Spirit, for the love of the Spirit pray for me. Thus we see,

First, *What this Body of Christ is.*

Secondly, *What the putting a man into this Body is.*

Thirdly, *The Reasons Why.*

Fourthly, *How the Spirit doth it.*

Now I come to the Uses.

Uses.
The want of
the Spirit is the
cause of difference.

And First, Is it so that the Spirit of God doth unite all the Saints of God together in one Body? Then here we may see the reason of the difference of men in the world: The difference of our Congregations; some companies that hang together are of one mind, another of another mind; the reason is, they have a different Spirit; but all the Saints of God have the Spirit of God which makes them hang together; and the wicked, they have another Spirit.

Let none put asunder what the Spirit joyns.

Secondly, Doth the Spirit of God joyn all the Saints of God together in one Body? Then that which God hath joyned together, let no man put asunder. It is spoken in regard of man and wife; if it be such a horrible thing to part man and wife, then what a horrible thing is it to part Saint and Saint that are joyned together by the Spirit of God; this blessed communion of the Spirit, what a fearful thing is it for a man to root it out? When there shall be heart-burnings and strivings between those that are the children of God, what a fearful thing is this? Is the number of those that fear God so great, that we can spare any? Or are the Graces of Gods Spirit Wilderness Graces, that can walk alone and need no help from, or can do no good to others? Therefore the Apostle prayeth God in the behalf of the Corinthians, *That the Members of Christ may be of one minde, and live in peace, 2 Cor. 13. 11.*

To try our acquaintance hereby.

Thirdly, Here we may see how to try our acquaintance, and whether the company we joyn our selves unto, be good or no: If our company be right, the Spirit of God tyeth the knot; therefore the Apostle will tell you, whether you have the right communion and fellowship, or no; try the spirits, whether they be of God or no, saith he, *If the fellowship we have one with another be not of God, if the Spirit of God do not knit us together, our fellowship is not right. 1 Joh. 1. 3.* there is an excellent place, *That they may have fellowship with us* (saith he) *and truly our fellowship is with the Father, and with his Son Jesus Christ*: As who should say, We would fain have you have fellowship with us; and I tell you what kind of fellow-

fellowship you must have, if you be acquainted with us, you must have fellowship with the father, and with the Lord Jesus Christ, for our fellowship is with the Father and his Son Jesus Christ: so that we may see, *whether our Company be right or no, by this.*

The *Last Use* is this, Is it so that the Spirit of God joyns all the Saints of God together in one Body? *Then we should have a fellow-feeling with all the Members of Christ:* Do not say thou art a Member of the Church of England, and not of France, or Germany; do not say thou art a Member of this Parish, but not of another; do not say so, for if thou art a Member of Christ, there is one Body, and one Spirit, Eph. 4. 4. If there be one Body, there must be one Spirit; and therefore we *should have a fellow-feeling.*

To stir up a sympathy amongst the Saints.

But how shall we have a fellow-feeling with the Members of Christ?

I say, First, *We must inform our selves as much as we can concerning one another;* As when the Ark of God was among the Philistines, old Eli, though he gave way too far to his Sons wickedness, yet was he very careful of the Ark and people of God; and therefore (1 Sam. 4. 13, 14.) he went out and sate in the high-way, that so he might hear, in the first place, what was the news; and you know how his heart trembled when he heard that the Ark of God was taken: So it was with David, when any came out of the Camp of Israel, he saith to them, *What is done I pray thee?* 2 Sam. 1. 4. So we should enquire concerning one another.

How to work, maintain, and express this sympathy. By informing our selves concerning one another.

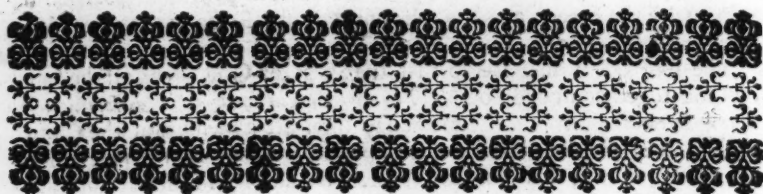
Secondly, *We should visit our fellow-members:* As it is said of Moses, though he were a great Courtier in Pharaoh's Court, yet he went out to look upon his Brethren burthens, Exod. 2. 11. he would be ever and anon stepping out to see how his brethren fared, and how did this affect his heart with their trouble?

By visiting our fellow-Members.

Thirdly, *We should lay to heart their Afflictions:* It is a strange thing how the people of God in all ages, have been affected with the Afflictions of the Church; nay, though they have not seen it, but only fore-saw what would be afterwards; As Elisha wept when he fore-saw what cruelty Hazael would use towards the People of Israel, 2 King. 8. 11, 12. So Daniel, Dan. 8. 27. when God revealed the Afflictions of the Church to him two hundred years before it should come to pass, yet when he heard of the Affliction that should fall out, the text saith, that Daniel fainted; and how can we think that the Spirit of Christ hath united us into one Body, when we have not this disposition in our souls?

By laying to heart their afflictions.





OF THE SABBATH.

Exod. 20. 8.

Remember the Sabbath day, to keep it Holy.

Proposit. 1.
A set time for
worship.

Reas. 1.

Propos. 2.
Some set time
for worship e-
very day.



HAT which I intend to speak concerning the Sabbath at this time, I will cast into these Propositions:

The First is this, *That there must be some set time for the Worship and immediate Service of God.*

Now the Reason why there must be some set time for Gods immediate Worship, is,

First, Because all Actions cannot be done at once, but by succession; first one, and then another: for a man to perform the duties of Gods Worship in an instant, and to get down the knees of body and soul before his Maker in an instant, this cannot be. *Eccles. 3. 1. There is an appointed time for every Action under the Sun:* Then if there be a time for all actions, surely there must be a time for the Worship of God.

Reas. 2.

Secondly, *There must be a set time;* Because such is our dulness in the duties of Gods Worship, that we had need to have times set apart for Gods Worship; there is a great deal of ado required to fix a mans Thoughts upon heaven, to have a fixed apprehension of the Presence of God, these do not only require time, but a great deal of time.

Secondly, The Second Proposition is this, *That as there must be some time for Gods immediate Worship, and Service;* so there must be some set time every day, all the dayes of our lives; there must be some defined and determinate time for Worship of God every day, at the least morning and evening. *David*, though he were employed in great affairs, yet he had three times a day to glorifie God in, in his Holy Ordinances; *Three times in the day will I praise thee, Psal. 55. 17.*

The

The Reason of this is, Because men live like Beasts without daily invocation upon God, 2 Chron. 13. 10, 11. *Abijah* there speaking against *Jeroboam* the King of Israel, though himself had no great goodness in him, he saith, *The Lord is our God, and we offer sacrifices, and burn sweet incense every day; Every day they did it; as who should say, it were a sign that God were not amongst us, if we did not this: he takes it as a principle written in the conscience, though he were a natural man, yet he doth reason thus, that where there is not every day some time for Gods Worship, God is not amongst them.*

Reas. 1.

Another Reason is, Because every morning God reneweth his Mercies, and every evening they are continued to us, as the Church saith in the *Lamentations*, ch. 3. 23. *Every morning his mercies are renewed to us, and in the evening his compassions fail not; therefore every morning we are to set our selves before God, to ask of him the forgiveness of our sins; every morning and evening we are to do this. Psal. 92. 1, 2. David saith, It is a good thing to give thanks unto the Lord, to sing praises to thy Name, O thou most High; To shew forth thy loving kindness in the morning, and thy faithfulness every night.*

Reas. 2.

And then again God is the Alpha, and Omega, he is the beginning, and the ending of all things, and of all actions we do; God should therefore have the beginning and ending of every day, that the Worship of God may have the start of all other actions; it is necessary it should be so: when a man first awakes in the morning, God should be the first thought that should come into his mind; As *David* saith, *Psal. 5. 3. My voice will I lift up unto thee in the morning; as soon as ever he awakes in the morning, his heart is lifted up to God: so it is good for a man to make the first part of the day holy, that the rest of the day may be thereafter: and so as we are to begin the day with the solemn Worship of God, so we are to end it in the evening, that we may reckon up all our accounts, and make even with God; as the Apostle saith, Ephes. 4. 26. Let not the Sun go down upon your wrath: so let not the Sun go down upon a dead heart, upon a carnal heart, upon a worldly heart; but as the Sun goeth down upon our bodies, so let the Sun of Righteousness set upon our hearts, that we may lye down in peace, having all our reckoning made even, and all scores cancelled.*

Reas. 3.

The Third Proposition is this, As there must be some time for Gods immediate Service, and there must be every day some set time, at least morning and evening, so likewise every whole day, all the dayes of our lives, should be in some manner a Sabbath day to the Lord, we should be holy every day; The Apostle finds fault, *Gal. 4. 10. That they observed times, and seasons, and dayes, and months, and years; we must not be earthly-minded one day, and heavenly-minded another; but we must be every day holy to the Lord.*

Propos. 3.

Every day in some sort a Sabbath.

The First Reason is, The Covenant which God hath made with us doth require it: that is the end why God saves a man from his sins, and brings him into the kingdom of Christ, he takes a solemn Oath from him, *That being delivered from the hands of his enemies, he shall serve him without fear, in holiness, and righteousness all the dayes of his life:* Every day must be a Sabbath day, whensoever a man gives himself up to God, there is an Oath hangs upon him, and he breaks this Oath, if he set not upon it with all his might, that every day may be a Sabbath day; he is to be careful to live godly, and religiously in all places, and at all times, and in every action he puts his hand unto; a man is not only to make conscience on the seventh day, but every day of his life.

Reas. 1.

Luk. 1. 74, 75.

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Reas. 2. The Second Reason is, Because not to make every day an holy day, is the brand of an Hypocrite, it is hypocrisie, *Job. 27. 10. Will he alwayes call upon God?* To be holy sometimes, and not at another time, is the trick of an hypocrite; will he alwayes call upon God, will that man alwayes obey God and worship him, will he alwayes set himself to keep close with God? No, an hypocrite will not do so. You may know an hypocrite, he hath his fits, and his pangs, and his moods; but a godly man, a sincere hearted man, is one that doth compose himself to keep a constant course in Gods worship; as *Act. 24. 16. There saith Paul, Herein do I exercise my self to keep a good conscience alwayes, both towards God and towards man:* And as it was the practise of *Paul*, so of all the Elect people of God, of all sincere Christians in the world, *Act. 26. 7. all the Elect of God, all the beloved of God, they did instantly serve God day and night.*

Reas. 3. Thirdly, Because blessednesse doth consist in this, In keeping every day in some kind as a Sabbath day, as the Holy Ghost doth pronounce him blessed, *that feareth the Lord alwayes, Prov. 28. 14. and that doth rightconfsnes at all times, Psa. 106. 3.* It is true, the Servants of God are sometimes out of the way, they have their swervings and failings, but their resolution is to keep a constant course in Gods Worship, and they do strive to humble themselves under the hand of God for their failings, and to be the more wary because of them.

Reas. 4. Lastly, This is the Sum and Scope of all the Law of Righteousnes; it is the very drift and end of all the Ten Commandments, the Lord hath set down in the Decalogue his whole Will and Pleasure, what we are to do all the dayes of our lives, this day, and that day, as long as we live; and there is no set time, but that we should alwayes obey it; and this is the practise of the godly, alwayes to keep his Commandments, as *David, Psal. 16. 8. He set the Lord alwayes before him;* that is, every day he did make it an holy day, that he might walk as in Gods presence, and live as in Gods Courts, that he might do all his worldly businesse as in the presence of God.

Propos. 4.
A particular
special day for
Gods worship.

The Fourth Proposition is this, As there must be a set time every day, and we are to keep every day as a Sabbath day in some sense, so there must be a particular special day, set apart for Gods immediate Worship and Service: This is the next Proposition I will prove unto you; for though every day is to be a Sabbath day, yet we have particular callings, and we have businesse in the world to employ our selves about, so that we cannot be every day hearing of the Word, and employing our selves in Prayer and spiritual exercises, though every day we are to keep it holy, yet we cannot be vacant wholly and totally every day; Now therefore I say, That there is a set day that the Lord hath called for to be devoted unto him: The very School-men themselves do acknowledge this, and the very Heathen have found it out; They have set a day apart for the Service of their Gods, which they call their holy day, wherein they lay aside all other businesse, and set themselves apart to honor and worship their Images and Idols, according to their manner. Now I will make this good by many Arguments, that God will have a set day, besides the every day Sabbath, he will have a set particular Sabbath for his Worship and Service.

Reas. 1. The First Reason is, Because he will have a little emblem and picture of the kingdom of heaven among his Saints and Children in this life; in the kingdom of heaven there is no buying and selling, no eating and drinking, no worldly businesse, there is nothing but praying and glorifying of God, and speaking of God, and singing of Hallelujah unto his holy Name; there

is nothing but enjoying communion with the Lord, and feeding upon him continually, there is nothing but this in the kingdom of heaven; Now God will have a little picture of this among his Saints here upon earth: You know *there remains a rest for the people of God*, Heb. 4. 9. It is an express place, the word in the Original is, *There remains a Sabbath for the people of God*. As who should say, There is a glorious Sabbath that all the Elect of God shall have, and they are preserved for it, and that is reserved for them, and they shall enter into it, when this body of death is laid down, and they shall enjoy God face to face, to all eternity, they shall behold him as he is, and have communion with him; now the Lord will have a little picture of this here in this life; we cannot have it altogether in this life, for we have mortal bodies, that must be fed, and cloathed, and stand in need of the creature; for mans sin is not yet purged away, but there is a great deal of rubbish still left, therefore this cannot be complete here: but yet God will have a little picture of this, even in this life, and that is the Sabbath day, wherein they are to lay aside all the works of their ordinary callings, and rest from all servil labours, this is Gods day, and we must now call upon him, and hear what he saith, and wholly employ, and occupy our selves about him, as neer as we possibly can; but now, this we cannot do every day, for we have Children to look after, and Families to provide for, and there be an hundred occasions to call a man away; it may be a man thinks to go into his Closet, and seek God in private, and one occasion or other calls him aside, that he cannot go on; but the Lord will have a little emblem and expression of the kingdom of heaven upon the Sabbath day: therefore the Apostle saith, *It remains for us, scil. in the life to come*.

The Second Reason, why the Lord will have a set day for his Worship and Service besides the every day Sabbath, is because the honour of God doth so require, it doth require that there should be a solemn day for Gods Service; as Kings, though their subjects are to obey them every day, and keep their Laws every day, and if a subject transgress the Laws at any time, he is in danger of the displeasure of the King: but he will have one day of solemnity to his Majesty: So God Almighty, though every day we are to tremble before him, and stand in awe of his Word, and take heed we do not err from his Commandments, yet he will have one solemn day for the honour of his Name, he will have a solemn day, wherein his people shall have nothing else to do, but to set themselves apart for his Worship; therefore this set day is called, *The honourable of the Lord*, Isa. 58. 13. that is, we must count the Sabbath day an honourable day, a day of honour, wherein Gods Servants should from morning to evening fall down before him, and confess that great is the Lord God: We should wholly dedicate it unto him, seeking of him in Publick and in Private, that we may store up holy affections for all the week following.

Reas. 2.

Thirdly, Because God sometimes calls for an extraordinary day, and an extraordinary day hath ever relation to an ordinary; if I say this is my extraordinary food and diet, I imply that I have ordinary diet: so if the Scripture tells us that God calls for extraordinary dayes, it is an evident Argument, that there be ordinary dayes which he calls for.

Reas. 3.

Now that God calls for extraordinary dayes, it is plain,

1. First, He calls for extraordinary dayes of rejoycing; when God compasseth us about with songs of Deliverance, and works wonderful Mercies for us, we ought to set a part a day for rejoycing, and delighting in his goodness and favour towards us, and this day is to be an holy day, as *Nehemiah 8. 9. This day is holy unto the Lord your God; mourn not, nor weep*; So that when we are to rejoyce towards God for any spiritual fa-

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your towards us, we ought to keep this day an holy day, we ought to employ the hours of the day in labouring to affect our hearts with his kindnesse, and labouring to make his goodnesse to have impression upon us, that we may with cheerfulness run over all our dayes afterwards, that we may adhere unto him the better all our life time.

2. Secondly, As he calls for extraordinary dayes of rejoycing, so he calls for extraordinary dayes of Fasting and Humiliation, and that in Four Cases.

1. Firſt, When we fear some heauey judgement to come upon us, or else when some judgement is already upon us; may be some heauey judgement is upon us, or else we fear it to come upon us, and now we are to set an extraordinary day apart to seek the Lord; as 2 *Chron.* 20. *Jehosaphat* proclaimed a Fast, when the Land was in danger: Suppose the Lord should take away the Gospel, and the feet of those that bring glad tydings should be turned from us, then should we Fast in those dayes, we should grieve before God, and bewail the loss of his Mercies and Favours; that we may have his Goodnesse to quicken us, and keep us, and uphold us in the want of them.

2. Secondly, In case that we want some Mercy that we cannot well be without, in such a case as this, if ordinary seeking will not do the deed, we ought to set apart an extraordinary time to prevail with God; as *Ezra*, he was in danger of the enemy, and if he should go to *Jerusalem*, the enemy would set upon him; now, thought he, if I should go to the King, though he were very great with the King of *Persia*, at that time, yet thought he, if I should go to the King for a Band of Souldiers, he would think our God were a weak God; I have told him what a strong God we have, and that he is ready to help all those that trust in him; now if I should go to him for a Band of Souldiers, he might think that our God were not able to deliver us, and it would be a great dishonour to God; therefore he set a day apart for a Fast, and laboured to get aid and help from heaven, *Ezra* 8. 21. So when a Child of God is exceedingly afflicted with any crosse or temptation, and he shall wonderfully dishonour God, and cast a snare upon them that fear his Name, in this case he is bound to seek God extraordinarily, and if the ordinary means that God hath appointed will not prevail, he is to set a part a Fast to seek him extraordinarily.

3. Thirdly, If we be assaulted from hell, and Satan, and our own hearts, with strong temptations, then we are to seek God extraordinarily, as it was with *Paul*, when the Messenger of Satan was sent to buffet him, when he lay under some heavy temptation, either unto Pride, or Lust, or Uncleanesse, some prick in the flesh, that the Lord sent upon him, and let him be encountered withal; then *Paul* fought God in a solemn manner, more then ever he did at other times, 2 *Cor.* 12. 8. *For this I besought God thrice.*

4. Fourthly, In case a man is to do some notable service, he is to enter into some new Calling; or if the Lord doth put him upon some new service, that doth require some more then ordinary help, now a man is to seek God by Fasting and Prayer, as you may see it was with *Barnabas* and *Paul* when they entred into the Ministry, *Acts* 13. 3. Now the reason why I name these things is to shew you, that sometimes God will have an extraordinary set day for his immediate worship and service, when we are to lay aside all other businesse, and set our selves apart, to call upon his Name, and seek him. The thing I gather from hence is this, If there be an extraordinary set day, then there must be an ordinary set day for Gods immediate Service.

Ano-

Another Argument is taken from the Equity of it, and that stands Two ways:

1. First, It is very equal when as we have six dayes to provide for our selves, and for the maintenance of our bodies: God gives us divers dayes for that; now Equity doth require that we should give one day to him, we having severall dayes; it is equity that he should have at least one for himself: Therefore this doth aggravate our sins exceedingly, if we give not this day to God. Did not this aggravate the sin of *Adam*, in eating of the forbidden fruit? in that God gave him liberty to eat freely of all other trees in the garden, and forbade him only the eating of that one? Now what excuse could *Adam* have for not abstaining from that one? So here, God having given us divers dayes for the good of our bodies, and for means and maintenance of the things of this life; duty requires, that we should not touch Gods day, nor set our foot upon it, nor turn our eyes away from it, we ought to remember it; as *Joseph* said in regard of his Mistris, when she enticed him to folly; mark how he answers the temptation, *My Master hath put all things into my hands that are in the house, he hath withheld nothing from me but only thee his Wife*, and that is equal, and reasonable, how therefore shall I do this great wickedness, and sin against God? Gen. 39. 9. So should we say, when we are tempted to break the Lords day, we should say, The Lord hath not imposed any day besides, the Lord hath given us all the six daies for our use, how therefore shall I do this great wickedness, and sin against God with worldly thoughts, and speeches, and actions upon that day? It stands with very good equity that it should be so.

2. Secondly, It stands with equity, in regard of our Souls; if our bodies which are the worse part, have severall dayes for their use, then how much more should the soul have one day, which is a thousand times more worth then the body? You know what Christ saith, *What will it profit a man to gain the whole world, and lose his own soul?* Matth. 16. 26. Our souls are more worth then our bodies, and we have more need to seek out for Holiness and Grace for them, and to be well provided for in regard of them, then for any thing in this present world; if we want meat, we can but starve; if we want cloaths, we can but famish; if we want outward things, we can but temporally perish; but if we want Grace and the Favour of God, we perish for ever. Now if there be six dayes allowed for the good of our bodies, how much more should we be willing to have one day for the good of our souls specially considering what need we have thereof? This Argument our Saviour Christ useth to prove the Sabbath, *Mark 2. 27. The Sabbath was made for man, not man for the Sabbath*: The Sabbath was made for man, as meat was made for the body; and a man cannot be without food, no more can the soul be without the Sabbath; so that we see, there must be a solemn day set apart for Gods Worship and Service.

The Fifth Proposition is this, That as there must be a set day for Gods Worship and Service, so this day must be one of seven, not one of eight, or nine, or five, or four, but one of seven; and this, though it be not naturally moral, yet it is positively moral, though it be not natural, written in the heart of man, as a man: if he had no teaching, his conscience would find out that he should not be idle, and steal, and commit murder, the Conscience will grope out these Ordinances and Statutes of God; and the Conscience will find out that there must be a set day for Gods Worship and Service; the light of nature will find out that, but that it must be one day of seven, that it cannot find out; but I say, that

Reas. 4.

Propos. 5.

One day of seven to be set apart for Gods worship.

that it is the positive law of God, that it must be one of seven.

Reas. 1. Now, Because it is not written in the heart of man, but in the Commandment of God positively delivered to us, and required of us; I can give no other Reason for it, but only the reason taken out of the Scripture; there can be no reason taken from the judgment of man, as other Lawes, the very law of Reason will enforce them; but there can be no other reason for this, but only out of the Word of God. The Lord hath commanded, six dayes thou shalt labour, and being his Will, it must be performed; for God might require six dayes for himself, and leave us but one day; God might have ordained it so; but God intending we should live by the sweat of our brows, the Lord was pleased to allow us six dayes, now he giving us six dayes, doth reserve unto himself one of seven.

Reas. 2. Secondly, Another Reason is this, As the Lord hath commanded this seventh day, so he saith it is his day, *The seventh day, is the Sabbath of the Lord thy God*; Now then if the seventh day be the Sabbath of the Lord our God, then we must not divert any of the hours, or any part of the day away; when our minds run into the world, we must curbe them and remember that the seventh day is the Sabbath of the Lord our God.

Reas. 3. Thirdly, Another Reason is, That our Cattel, and Servants, and Children, may rest as well as our selves, they are to labour six dayes, and one of seven they are to rest.

Reas. 4. Another Reason is, Because he hath sanctified it; therefore *the Lord blessed the seventh day, and hallowed it*: Now then, if the Lord hath sanctified the seventh day, and appointed it, if he hath set it apart for that purpose, for spiritual employments, and not to be filled up with any thing else, we are guilty of Sacrilege, if we do not give him this, as *Levir. 27. 28.* the Lord saith, *whatsoever is devoted unto the Lord, that is most holy unto him*; now God saith, he hath devoted the seventh day to himself, therefore we are to keep it holy: *Nebuchadnezzar*, a very heathen, when he knew that the Vessels came out of the Temple of the Lord, he would not employ them to a common use, *Dan. 1. 2.* *He put them into the house of his god*; which was the holiest place he had.

Reas. 5. Fifthly, This is necessary, because we are apt to be worldly, and carnal, and non-resident from Prayer, and from the Word, and serious humbling of our selves before God, if we be never so little taken off; how suddenly do our minds cleave unto the world, and grow vain, and unfit, and distempered? Now if God should not once in seven dayes, have a day to take us off from the world; as six dayes are employed in worldly affairs, so if there were not a seventh day to take us off, there would be no hope with us; therefore there must be a whole day to accustom us, and habituate us to the Service of God, otherwise we should drown our selves in the world.

Propos. 6. The Sixth Proposition is this, That as it must be one of seven, so it is not indifferent which of the seven dayes we keep holy, but it must be that day whereupon God rested, therefore it hath the name of a Sabbath; Sabbath is nothing but rest: The reason of the name is Two-fold, First, Because God rested upon that day; And Secondly, Because we are to rest upon that day.

Propos. 7. The Seventh Proposition is this, That all that is in the fourth Commandment, is not essential to the Commandment: the fourth Commandment delivers only these Two things, First, *That God will have a seventh day*; Secondly, *That this seventh day is to be the day of Gods rest*: This is the whole meaning of the fourth Commandment: now all other particulars

in the fourth Commandment, are not essential to the fourth Commandment; as that *God made Heaven and Earth in six dayes, and rested the seventh day, &c.* It is not essential to the fourth Commandment, but because at that time when God delivered the Decalogue, there was no greater work then the Creation; and the rest from that work, was the rest from the greatest work in the world; therefore it was kept upon the last day of the week, upon which God rested from the Creation: Now the meaning of the fourth Commandment, is in the eighth Verse; all the other particulars, are but Commentaries to open it to the Jewes, *Remember the Sabbath day to keep it holy*; this is the fourth Commandment: *The Sabbath*, that is, the day that God rested on, and the day that we are to rest upon: this is the holy day that is devoted to the Lord; now it was kept upon the last day of the week, because God created heaven and earth, and rested upon that day; and the Creation of heaven and earth was the greatest work that God then had done.

But then you will say, *why doth the Commandment say, That in six dayes God created Heaven and Earth, and rested the seventh day?*

Quest

I Answer, 1. It is no strange thing, to see some things in the Commandments which are not essential to them, because the Commandments were delivered to the Jewes: though they concern the whole world, yet the persons, that actually stood before God, when the Decalogue was delivered, were only the Jewes, *Deut. 5. 22.* God spake to the Jewes; now no wonder, that God, speaking to the Jewes, did speak divers particulars according to them, and in their phrase, which if we had been alive, and they to succeed us, God would have spoken according to us, as he did according to them.

Answ.

2. Secondly, We see plainly, there are some things in the Commandments, which do not concern the whole world, but only the Nation of the Jewes, as in the first Commandment, *I have brought thee out of the Land of Egypt, out of the house of Bondage: [Thou shalt have no other gods but me:]* That is the Commandment, but though they, together with the other, were put into the Tables of Stone, yet it concerns only the Jewes. 'Tis true indeed, it is a type of our deliverance, that we are delivered from Hell, and Sin, and Satan, as they were delivered out of Egypt, and the house of Bondage; but literally these words belong only to the Jewes; and the Commandment is this, *Thou shalt have no other gods but me*; So it is for the fourth Commandment.

Again, There is something in the Fifth Commandment, that doth not concern us, but only them, *Honour thy Father and thy Mother, &c.* [*That thy dayes may be long in the Land which the thy God giveth thee*] that belongs only to the Jewes, it is meant particularly of the Land of Canaan. This then is the effect of the Commandment, *Honour thy Father and thy Mother, that thy dayes may be long in the Land of Canaan.* So that the first words are the Commandment, and the later part belongs only to the Jewes: So *Deut. 5. 14.* the Fourth Commandment, it was put into the Tables of Stone thus, *Remember the seventh day to keep it holy, for the seventh day is the Sabbath of the Lord thy God: in it thou shalt do no manner of work, thou, nor thy Son, nor thy Daughter, &c. that thy man-servant, and thy maid-servant may rest as well as thou*; that belongs to us, as well as to them; but then it follows, *Remember thou wert a servant in the Land of Egypt*: Here you see the Jewes have another Argument, besides the Arguments that we have; but though we have not that Argument, yet the Commandment stands still, and the Commandment is only thus

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much; namely, That there must be a Seventh day, and that seventh day God rested upon: now whereas the Jewes kept the last day of the week, that was only by a temporary Commandment, because the making of heaven and earth, was the greatest thing that God had then done, and God rested from that upon that day; but now if God work a greater work then the Creating of heaven and earth, and rest from that, then by vertue of the fourth Commandment, we are to keep that day holy, upon which he rested from that work.

Propof. 8.
The 4th Commandment continual, alwayes to abide in the Church.

Now I come to the Eighth Proposition, That this Fourth Commandment, concerning a Sabbath day, concerning the keeping of a Seventh day holy, is a continual Commandment, alwayes to abide in the Church of God; I will prove it by divers Arguments, that it was not to continue only in the time of the Jewes, but it is to abide alwayes in the Church to the coming of the Son of man; there is not a jot of Ceremony in the fourth Commandment.

Reas. 1.

The First Reason is, Because God did institute the Sabbath before there was any room for Ceremonies; it was commanded to *Adam* in his Innocency: Now all Ceremonies did prefigure Christ; and before *Adam* fell, there was no Promise of the Seed of the Woman, nor no need of it, and so no need of a Figure to represent it; but before *Adam* fell, the Sabbath was prescribed, *Gen. 2. 2, 3. On the seventh day God rested from all that he had made, so that God blessed the seventh day and sanctified it*: So that you see God having rested upon this day, he sanctified it, and put holiness upon it; therefore we are not to name that Common, which he hath named Holy; now though we do not read of *Adams* keeping this day, nor *Abels*, nor *Enochs*, nor *Noahs*, nor *Abrahams*, nor *Isaacs*, nor *Jacobs*; yet it doth not follow it was not kept: for *Moses* doth not take in hand to set down the actions of the Fathers, but only generally; for you see what a short story we have of *Meihisbelah*, a good man, though he lived a thousand years almost, yet we have scarce Three Syllables concerning him. Now sith *Moses* did not undertake to set down all that they did, therefore they might keep the Sabbath, though he did not set it down: neither afterwards doth he set it down for 319. years, and 111. years, which 430. years, to the time of the Judges, we have nothing spoken of concerning the Sabbath; therefore seeing God did Institute it to *Adam* in his Innocency, that is enough; but what though the Fathers had not kept it holy, doth it therefore follow that we must not keep it holy? They had many wives, doth it therefore follow that we must have many wives? So, suppose they did not sanctifie the seventh day, (though wee can see no proof that they did not) yet this is enough, That God did sanctifie it before any Ceremony was.

Again, Though we do not read that they practised this, yet the Scripture doth intimate to us that they did it.

Reas. 2.

The Second Argument to prove this, is out of *Exod. 16. 23.* before the Law was delivered upon Mount *Sinai*, before the Commandment was spoken from *Horeb*; yet you may see that the Sabbath is spoken of, and the Lord doth finde fault with *Israel*, for not keeping of it, which intimateth it was a day they well knew, and the Lord saith afterwards to *Moses*, *How long will ye refuse to keep my Laws and Statutes?* As in *vers. 28.* the Lord there speaks of a Sabbath, as a day well known unto them, that it was commanded to be sanctified by them, and this was before the delivering of the Ceremonial Law; therefore it is not a ceremonial Law, but a positive Law, equipollent with the moral Law.

Reas. 3.

A Third Reason is, Because it was written by the finger of God in Tables

bels of stone and put into the Ark, *Exod.* 31. 18. and *Dent.* 10. 4. the Commandments were written upon Two tables of stone, and by the finger of God; Now all Divines, in all ages, agree upon this, that the writing of this Commandment in the Two tables of stone, is an evident Argument of the morality of it. For as a Reverend Divine saith, Not to think the Fourth Commandment to be moral, is the way to all Atheisme; for if one should say the Fourth Commandment is not moral, but ceremonial, another might step up the next year and say the Second, and the Fifth, is not: So that whereas the Law is written by the finger of God in tables of stone, if we root it out of the tables of stone, we shall root it out of the heart of man; therefore the writing of it in the tables of stone, is an evident Argument of the morality of it to all ages.

A Fourth Argument is this, The Lord doth urge this Commandment, more then any other Commandment in the Decalogue; so that a man may question the First, or Second, or any of the Ten as well as this; for first we know that God hath made this Commandment larger then any of the rest: Secondly, hee hath made it stronger, and urged it with more arguments then any of the rest. 3. He hath fixed a *memento*, remember before it: As who should say, Be carefull of this, and take heed of forgetting it, take heed of those that shall teach you the contrary, that this Commandment is not morall. 4. It is negatively delivered, and affirmatively; the other delivered only one way; either affirmatively only, as the Fifth, *Honour thy Father and Mother*: or else negatively only, as all the rest: There is never a Commandment delivered both negatively and affirmatively, but only the Fourth, as, *Remember the Sabbath day, so keep it holy*; there it is delivered affirmatively: And afterwards it is delivered negatively, *In it thou shalt do no manner of work, thou, nor thy son, nor thy daughter, &c.* The Lord hath delivered it both wayes; noting, that this Commandment is equall and equipollent with the other: and the Lord did this in infinite wisdom, because he had not written this Commandment in the heart of man by the light of nature, therefore the Lord did urge it more with Arguments, that what was wanting in the light of nature, might be supplied by the pressing of Arguments.

5. Another Argument is, Because if this be not morall, then we have not Ten morall Commandments, there are but Nine: now this is false; for the Scripture tels us, that the Commandments are *Ten*, as *Dent.* 10. 4. it is not an Ecclesiasticall thing, but the Lord hath said it, as you may see there: *And he wrote upon the Tables according to the first writing, the Ten Commandments, which the Lord spake unto you in the Mount, out of the midst of the fire.* The Lord spake *Ten* Commandments; now if the Fourth Commandment be not morall, there be not ten Commandments: And you may as well deny the Articles of the Faith, and the Petitions of the Lords Prayer, as the ten Commandments.

The Sixth Argument is this; Christ tels us plainly, that it is a morall Commandment, *Matth.* 24. 20. *Pray (saith he) that your flight be not in the winter, nor on the Sabbath day.* Our Saviour Christ here prophesied of the destruction of *Jerusalem*, which was forty yeares after Christs Ascension, when all Ceremonies were ceased, as Paul had proclaimed before the destruction of *Jerusalem*, That if any man would be circumcised, Christ should profit him nothing, *Galat.* 5. 2. That is, if he would keep the Ceremonial Law: Now Christ bids those that should live forty yeares after the Ceremonies were ceased, I would have you have a care of the Sabbath, and delight in hearing of the word of God, and meditating upon it, and so forth, and if any occasion come that you fall

Reas. 4.

Reas. 5.

Reas. 6.

Gal. 5. 2.

into

into the hands of your enemies, pray that your flight be not in the Winter, nor on the Sabbath day: as who should say, If it be in the Winter, that will do hurt, and be troublesome to your bodies: and so if you fly upon the Sabbath day, that will trouble your consciences, if you regard Gods commandment and the good of your own consciences; if you regard or fear Gods name, it will grieve you to fly on the Sabbath day, whereby you shall be deprived of the Congregation of Gods Saints; therefore pray that your flight be not upon that day: Intimating, that it was Morall; for if it had been Ceremoniall, he would not have wished them to pray that it might not be upon that day.

Now whereas our Saviour doth so often condemn the Pharisees in regard of their strictnesse of the Sabbath; it is not as if he did disallow the keeping of it; but they were foolishly precise, they strained at a gnat, and swallowed a camel; they crowded out, and regarded not Mercy and Judgment, they would not pull a poor beast out of a pit, or relieve a poor man upon the Sabbath day: they found fault that a man should be helped from deaths door by our Saviour upon the Sabbath, this was their folly. Now our Saviour did not condemn strict keeping of the Sabbath, but he did condemn their Superstition; for ever since *Adams* time, it was lawful to do works of Mercy on the Sabbath, it was Lawful to pull a beast out of the pit, and do works of Mercy, and Necessity upon the Sabbath day. And, whereas the Law saith, The Jewes might not kindle a fire on the Sabbath day, if we were in their case, we might not neither; for they were in the Wildernesse, in an hot Countrey, where they needed no Fire, and having their Food provided to their hands. And being in an hot Countrey, if they kindled a Fire, it was out of wantonnesse, but if it had been a cold Countrey, in *Adams* time, and *Abrahams* time, and in all times, it was law-ful to kindle a Fire.

Exod. 35. 3

Reas. 7.

Again, another Argument is this, The very Heathen themselves have ever kept a Sabbath day, though they could not tell which the day was, some kept the Eighth day, and some the Ninth, yet they ever kept a Sabbath day: Yea, it is certain, many of the Heathen themselves kept the Sabbath after their manner. *Alexandrinus*, a godly Father, that lived but a little after Christ, saith, That the Heathen did count the seventh day, an Holy day. And it is related of *Alexander Severus* Emperour of Rome, though he were a Pagan, and Infidel, yet every Sabbath day, he retired from his Warlike affaires, and went up into the Capitol to worship his gods. And it is reported againe in Heathen Histories, our boyes go not to School upon the Sabbath day, neither are Humane Arts taught on that day; but we have a Rest upon that day: Nay, some of the Heathens tell us, That they keep it from the Creation; therefore *Philo* tells us, That the Sabbath day, is the Creation day: and divers other poor people, that never had Scripture, or Prophet, or Minister among them, but went meerly by the light of Nature, and what they had learned from their Ancestors and Fathers, they did keep the Sabbath day. Nay, one of them saith, That on the Seventh day, all the Host of Heaven and Earth was finished. Therefore seeing the very Heathen have learned to keep this day Holy, it is an Evident Argument, that this is a Moral Commandment. I conclude the Proof of this Point, with the saying of our Saviour Christ, *Mat. 5. 18. Heaven and Earth shall passe away, but not one jot or tittle of the Law shall passe away*: Marke, our Saviour saith there, that there shall not one jot or tittle of the Decalogue passe away. As for the Ceremonial, and Judicial law, they stand not still, but the whole compasse of them is removed, the Ceremonial Law is quite and clean abolished; and the Judicial Law, in many particulars;

ticulars, therefore our Saviour meant it not of those two Laws, but he speaks of the Decalogue, and he saith, *Heaven and Earth shall passe away, before one jot of it shall passe away*, much lesse an whole branch be rooted out. And *Gal. 3. 10.* the Apostle saith, *Cursed is every one that continues not in all things that are written in this Law to do them*: not only he that continueth not in the first, or second, or third Commandment, but he that continueth not in the fourth, and fifth, and all the rest. And *Jam. 2. 10.* the Apostle there saith, *If a man should keep the whole Law of God, and be guilty only in one point, he is guilty of all*. Suppose thou didst keep the Three first Commandments, and all the Six last, if thou keepest not the Fourth Commandment, thou art guilty of the breach of all the Commandments.

I let this passe, and come now to the last Proposition, which is this, That though the last day of the week were kept for the Sabbath, till the coming of Christ, yet the first day of the week, that seventh day, is now the Lords Day, and is so to continue to the end of the World: I frame it thus, The change of the seventh day, to the first day of the week, is not by Ecclesiastical Law, or by the Law of man, or Apostolical Tradition, but it is by the Institution, and expresse Commandment of God.

The first Argument to prove it, is taken out of *Psalm. 118. 24.* It is an Argument used by the Church of God in all Ages, ever since twelve hundred years agoe. Saint *Austin* did use it in his time, the Psalmist Prophecietieth of the Resurrection of Christ, *the Stone which the builders refused, is become the Head-stone of the Corner, this is the Lords doing, and it is marvellous in our eyes.* (Our Saviour Christ, *Mat. 21.* doth expound it of his Crucifying, and Resurrection) *This is the day that the Lord hath made, we will be glad and rejoyce in it.* The Psalmist speaks here of the Resurrection of Christ, now speaking of this very day, saith he, *This is The day that the Lord hath made*: And we for our part, that are godly, and desire to be built upon this Corner Stone, we will be glad, and rejoyce in it; we will keep it as a glorious day, a day of Thanksgiving, and Rejoycing in God. The thing is plain, see *Isa. 56. 1, 2.* the Prophet Prophecyeth of the Day of Christ, and saith, *They are blessed that keep the Sabbath, thus saith the Lord, Keep judgement, and justice, for my Salvation is at hand to come, and my Righteousness is to be revealed: Blessed is the man that doth this, and keepeth my Sabbaths.* This is a Prophecie of the day of our Lord and Saviour Jesus Christ, and he pronounceth a blessing upon those that keep the Sabbath in those dayes. Again, *Isa. 11. 10.* it was Prophecied of old, that the first day of the week, should be the Sabbath day, the Lords day: *In that day, there shall be a Root of Jesse, which shall stand up for an Ensigne to the people, and the Nations shall flie unto it, and his Rest shall be Glorious*: Not only the Fathers Rest shall be glorious, when he had Created Heaven, and Earth, and rested the seventh day, but Christs Rest also shall be glorious; for all Divines agree, that the Prophet speaks of the Rest of Christ, from the work of Redemption; now his Rest shall be glorious. As God the Father Rested from his work, and his Rest was glorious for four thousand years together, so Christs Rest from his work shall be glorious, there shall be glory and honour put upon it, as well as upon the Rest of the Father, when he Rested from making of Heaven and Earth.

Secondly, Another Argument to prove this, is out of *Rev. 1. 10.* there Saint John speaking of the first day of the week, the Spirit of the Lord calls it the Lords Day, *I was in the Spirit on the Lords Day*, so that it is not by Apostolical Tradition only, but by the Institution of God himself, he doth call it the Lords Day, *I was in the Spirit upon the Lords Day*; he calls the first day of the week the Lords Day, by the same reason that the Sacrament

Propos. 9.
The first day of the week was the Lords day, and so to continue to the end of the world.

Reas. 1.

Reas. 2.

is called the Lords supper. Now the Sacrament is so called, because the Lord Instituted it, and therefore it must be Holy: so the Lords Day is called so, because the Lord Instituted it, and therefore it must be kept Holy.

Reas. 3.

Another Argument is this, Our Saviour Christ himself doth Intitle himself to be the Lord of the Sabbath, and therefore able to alter it, and change it, and appoint what bulinesse is to be done, and what not to be done, upon that day; he doth openly profess, that he is *Lord of the Sabbath*, Mark 2. 28. and *John* 5. 23. he saith, *They shall Honour the Son, as they Honour the Father*; As they honour the Father with a Sabbath, in regard of his Rest from the work of Creation, so they shall honour the Son with a Sabbath, in regard of his Rest from the work of Redemption, which being compared with *Rev.* 1. 10. where it is called the Lords Day: These two being put together, do plainly prove it.

Reas. 4.

Fourthly, Christ himself did command his Apostles to keep this day, it was not by the Apostles counsel, as if they would set up this day in the Church, as some would have it; but Christ did command them so to do; for the Apostles did deliver nothing Generally to the Church, but what they received from the Lord, as *Paul* saith, *What I have received from the Lord, that I declare unto you*, *1 Cor.* 11. But I will prove it was the Commandment of Christ to them, by this Argument, Because the first day of the week was alwayes kept for the assemblies of the people of God, before the Apostles durst order any thing in the Church: the Apostles never durst undertake to set up any order in the Church, until the Holy Ghost fell upon them in fiery tongues, and that was forty dayes after. Now the first day of the week was kept long before this, *John* 20. 19. they kept the first day of the week: and again the next week, *ver.* 26. they kept the first day of the week; and *Luke* 24. they kept the first day of the week. And if you compare three or four places of Scripture together, as *Mat.* 28. 16, 20. together with *John* 20. 19, 26. we shall see plainly in *John*, that they did meet upon the first day of the week; and in *Mat.* 28. we shall see that Christ appointed them so to do, it was by his Commandment.

Reas. 5.

Fifthly, Another Argument to prove that it is by Divine Institution, and not by Humane Ordinance, is this, Because the Wisdome of Jesus Christ, would never have committed such a weighty thing as this is to the Judgement of man. Certainly the Lord Jesus Christ, before his ascending up unto his Father, would never have left things so raw, and uncertain, and imperfect, as to leave such a Branch of such a Sacred Ordinance, to be at the Arbitrament of men, being so apt to take liberty, and so negligent to keep any day Holy, surely the Lord would never have left it to the Arbitrament of men. Therefore we may well conclude, it is to be found in Scripture by Ordination of God; for mark what the Apostle saith, *As Moses was faithful in all his house, so Christ is faithful in all his house*, *Heb.* 3. 2, 3. He proves that Christ is more faithful then *Moses*: Now *Moses* was faithful, for he delivered the whole mind of God to the people of *Israel*, there was nothing left out, for time, or place, or manner; there was not any Ceremony in the worship of God left out, but he delivered all to them, he was faithful. So Christ is faithful in his house, therefore seeing Christ knew how ready men were to neglect, and prophane the Sabbath, plain reason tells us, that he would order it himself.

Reas. 6.

Again, Who should Institute any Ordinance in the Church, but only he that is the Head of the Church?

Reas. 7.

Again, Another Argument is this, It hath been the Practice of all holy men since the Apostles daies, to keep this day. That it was the practice of the Apostles, that you will grant, that they kept the first day of the week.

Now

Now if there were no Argument but this, that the Apostles did keep it, this were enough to prove the change of the day, when we find that the Apostles did sanctifie this day, this were proof enough to stay our mindes, for certainly they had a more Infallible guidance and direction: then we have add they insisted upon this day, 1 Cor. 16. 2. and they ordained, and John the Baptist kept this day, though he were in the place of his banishment, where he could hear no Sermon, but was all alone; yet he would keep the Sabbath, on the first day of the week, and the Lord rewarded his sanctifying of this day, by declaring the Revelation unto him, to incourage all good people to go on in keeping this day. But to leave these, and come to the time of the ancient Fathers, immediately after the Apostles, they all agree upon the first day of the week: Ignatius doth so; and Saint Austin saith, as the Virgin Mary is among women, so is the first day of the week, among dayes; as she was blessed above women, so is the first day of the week blessed above daies. No man that makes conscience of his wayes, but shall find a blessing upon every day; but God hath blessed this day in a more peculiar manner, and the soul that makes conscience of the keeping of it, may by the Covenant of God expect a blessing.

Now to come to the dead times of Popery, If ever the Sabbath was out of memory, and out of date, then was the time; for then there was a great falling away, a great forsaking, a great declining, and people flearned to Doctrines of Devils, and Damnable Heresies, and the whole world groaned under Popery: Yet in the dead times of Popery there were abundance of Prophets, the Lord did keep their Judgements entire in this thing, as Gregory, and Silvester, and others, though they were Superstitious Papists, yet they say, That the change of the Sabbath, from the last day of the week to the first, is by Divine Institution. Now to come to the times of Reformation, here we have abundance of Reverend men beyond the sea, both in Germany, and Prussia, that maintain it is by Divine Institution.

Another Argument is taken from the Judgements of God; If men will not hearken to reason, and the examples of the Saints, and Judgement of Divines in all ages, yet the Lord will make it appear from heaven, that this is the Lords Day, and the Lord hath sealed it.

First by his Judgements, for the wrath of God hath been revealed from heaven upon those that have prophaned this day: the Stories in all ages shew it. In the Council of Paris, where Divines out of all Countreies in Christendome were met together, to consult about matters of Religion, Ministers stepped up, and made complaint, concerning the Sabbath. Let us make a Canon for the sanctifying of the Sabbath day, for to our knowledge, the Lords wrath hath broken out upon the Countrey for the breach of this day; and one related one story, and another, another; as one told a story of a Miller, that grinding upon the Sabbath day, a fire brake out, and burnt Mill, and Man, and all. Another, of an Husbandman, that going into the field to fetch home his Corn upon the Sabbath day, thunder and lightning brake forth, and burnt him and his corn. Many such Stories were related in that Council, and the Magdenbergs have a story of a Noble-man, that using to Hunt upon the Sabbath day, the Lord brought it so to passe, that his Wife brought forth a child, with a head just like a dog. I could relate abundance of Stories beyond sea, but we have enough here at home; the Town of Stratford, in Warwick shire, as it is related in the Practice of Piety, was Burnt three times upon this day. And the Story of the Paris Garden, 1583. they were gathered together this day, to see the sport of the Beasts fighting together, and the Scaffold fell down, and eight were slain, and abundance hurt. So there are many more such Examples, I remember my self above

a dozen within this half year; the Lord hath revealed his displeasure from heaven, for the breach of this day.

Secondly: Again the Lord hath sealed this in the conscience of his people. For who are they that break this day, but idle, and vain, and prophane men? And who make conscience of it, but those that most fear God; those that God hath most crowned with Righteousnesse and sanctification; they delight in this, and Sanctifie it, and count it Holy to the Lord; and the more a man fears God, the more careful he is of the keeping of this day, and the more he is grieved to see it prophaned, either by himself or others, because he hath experience of the blessings of God upon the keeping of this day; no man doth Sanctifie this day conscionably, but he shall find a blessing, therefore it is surely from the Lord.

Use. 1.

The First Use is this, Is the first day of the week the Sabbath by Divine institution? Ilien here we see, that we are to keep a whole day. The Devil, if he cannot make men keep no day, then it is his policy to make them keep it by halves. Oh, say they, Do we not keep the Sabbath? Do we not come to Church, and hear the word, and Divine Service Morning and Evening? Is not this to keep the Sabbath? But if the Lord hath Instituted this day, then certainly he hath Instituted a whole day. It is madness, and want of reason for a man to think the contrary. Suppose I hire a man to labour with mee for a day; do I not make account he should work one whole day? Suppose I hire a Servant for a year, do I not mean an whole year? though I put not in the word *whole*, yet I suppose he must dwell a whole year with me. And if I hire a man for a day, it is for an whole day; so that in Grammatical sense, when the Scripture saith, Thou shalt Sanctifie the Sabbath day, it is meant a whole day. It is not in this, as in other words; any piece of a stone is stone: but in things that signifie the whole, it is not the same, as a day; a part of a day, is not a day: the least part of water is water, or of fire is fire, but a part of a day, is not a day. Remember thou keep holy the Sabbath day; and I was in the Spirit on the Lords day, and they met together on the first day of the week: it is a day, therefore the meaning of the scripture is, that it should be a whole day, and it is so in reason, and therefore we are to keep an whole day: therefore we should not curtail the Lords day, as the servants of *Hannu* did the garments of *David* servants. You know what became of *Ananias*, and *Saphira*, that brought but part, when they should have brought the whole; they should have brought the whole price of their inheritance, but they brought but part, therefore the Lord smote them with death: so when the Lord requires a whole day, and we give him but a part, we shall bring vengeance upon our own heads.

1. There are divers arguments for it: First the weeke consists of seven dayes, and he hath given six to us and reserves one day to himself: now we wil grant that we have not part of six dayes, but six whole dayes. If you aske a man what do you work all day? *Why yea*, the Lord hath given us six dayes, therefore six whole dayes. Now by the same reason God must have an whole day; if we take any part of the seventh day, then we have more then six dayes, which is contrary to the scripture.
2. Another reason is this, God rested the seventh day: now looke what time God rested, that time we must sanctifie: now God rested the seventh day, all of it, he left none of the creation to do upon the seventh day; he had finished the creation in six dayes, and rested all the seventh day, therefore we must keep the whole day. Thirdly, because this is the nature of a Sabbath to bee 24 houres, not to be an artificiall day, but to be a naturall day, 24 houres together, as you may see Lev. 23. 32. *you shall keep the Sabbath from evening to evening*; then the dayes were reckoned from evening to evening from
- 3.

from the creation, though now under the gospel, because Christ arose in the morning, they are reckoned from morning to morning.

Fourthly, another argument is this, God never ordained halfe holy dayes in his Church: indeed the Church of Rome have halfe holy dayes, as saint *Blacies* day, which is to be kept in the fore noon: so they have other dayes that are to be kept in the after-noon, but in the fore-noon, they may do what they list: so heathens did, as *Ovid* saith, the former part of the day is holy, the latter part of the day is not holy; the Lord hath no such days as these, but all holy dayes in scripture: if God ever appointed a fast, or new moon, or feast of Tabernacles, whatsoever holy day, he did institute, it was an whole day, and not a part of a day, therefore much more this solemn day.

Again, the judgment of all Divines in all ages hath been concerning an whole day. I could instance in the fathers, as in *Irenaeus*, who saith, we are to continue in the Sabbath all the day long, for the Lord hath required all the day to be kept holy unto him, and the saints of God have alwayes kept an whole day: so saint *Austin* saith, It is not enough, that wee keep three or four houres of the day, but that we rest the whole day. And what rest? not only to rest from our bodily labours, for the beasts keep this Sabbath, nor the rest of sport and pastime, for that is the Sabbath of the golden calfe, they ate and drink, and rose up to play: No, but that thou mayest be vacant to God all the day in prayer and serving of him. So in the Councell of *Mexicon* there was an assembly of ministers out of all nations in Christendome, and they ordained a canon concerning the Lords day, *We ordain, that people keep the whole Lords day holy, and that they set themselves the whole day to pray to God, and delight in God, and heare his word: and if a countrymans servant breake this day, his punishment shall be to be beaten with severe blowes, [scilicet gravibus, are the very words of the Councell;]* and if a Lawyer offer to plead this day, he shall not have the benefit of his pleading or case; and if a minister breake this day, he shall be excommunicated half a year, and throwne out of the Church, and shall not be received into the Church again, but upon great humiliation. This was the judgment of Divines in all ages, and it is the observation of a reverend Divine, *Musculus*, upon *Exod. 20*. God doth not say, Remember the Sabbath, to keepe it holy; he that keeps it an hour or two, keeps it holy: but, Remember the Sabbath Day, to keepe it holy; he will have a day kept holy: Nay *Calvin*, whom they take to be on their side, to be a patron of their liberty, he himselfe writing upon *Deut. 6* upon these words, *Remember the Sabbath day*, he saith, we are to keep this day, (speaking of himselfe, and all the people of God,) we are to keepe this day; and not a part of it, but all of it.

The second Use is this: we may hence see that sports and pastimes are not agreeable to the Lords day; for if the Lord hath forbidden our weekly works on that day, then surely he hath forbidden sports and pastimes.

The reason is good, first because our weekly works, are things Commanded at other times, now sports and pastimes are never Commanded by God, but onely permitted: now if things commanded, and things that are good at sometimes, if these notwithstanding may not be done upon the Lords day, then much lesse must those be done that are permitted onely.

Secondly, because weekly works do lesse distract a man from God. then sports and pastimes. I appeale to any man here present, if he be not more heavenly and better employed, and lesse distract from good thoughts, and gracious affections, when he is plowing, or sowing, or threshing, then when he is diceing, and carding; sports and pastimes beat a man further off from religion, and let a man go to prayer after sports and pastimes, he shall find

Use. 2.

find himself more unfit and unaffected: great deal; then, he shall when he comes from the works of his calling. Now if those things that do lesse distract from Gods worship and service are forbidden upon the Sabbath day, then surely much more those things that doe more distract, must needs be forbidden upon that day.

was a whole day, and not a part of a day, therefore much more this solemn moon or self of Tabernacles, whatsoever-day, he did institute it, than all his days in lifetime: it did ever appointed a full or new day, but all his days in lifetime, the Lord hath no such days as holy, the latter part of the day is not holy; the former part of the day is what I call, to be kept, as a Sabbath, as a Sabbath, the former part of the day is what I call, to be kept in the afternoon, but in the forenoon, they may do

— Again, the judgment of all Divines in all ages hath been concerning an
whole day. I could instance in the fathers, as in *Augustine*, who hath
expressed a man in the Sabbath all the long, for the Lord hath required
nothing of us to be kept holy unto him, but the time of God hath always
been an whole day: to him, *Deus* Sabbath, it is not enough, that we keep
three or four hours of the day, but that we keep the whole day. And what
shall we do to keep our bodies clean for the best use of that day?

[illegible]

THE END.

...and it is the obligation of a teacher to have a sense of responsibility to his students. This was the judgment of the people in the past. It is the obligation of a teacher to have a sense of responsibility to his students. This was the judgment of the people in the past.

These are good, but perhaps our weekly work, our daily
 duties and business are more commended by God
 than our religious exercises.

1. The first of these is the fact that the majority of the population of the United States is of European descent. This is a fact which has been recognized by the government and the people of the United States for many years. It is a fact which has been recognized by the government and the people of the United States for many years. It is a fact which has been recognized by the government and the people of the United States for many years.

